Philos

The CHRISTIAN CENTURY

Published Weekly

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Obliteration Bombing
An Editorial

Postwar Russia
By William Henry Chamberlin

Can Freedom Live?
By Ernest Fremont Tittle

It Happened to Me in Prison
By Roger W. Axford

Exit Laughing
An Editorial

15 Cents a Copy • March 22, 1944 • Four Dollars a Year

In This Issue

ERNEST FREMONT TITTLE has recently completed his 25th year as minister of the First Methodist Church, Evanston, Ill. One of the acknowledged leaders of his denomination, Dr. Tittle is a member of the Federal Council's peace commission and of the special commission of Christian theologians which is engaged in formulating a statement on the church's relation to war. He is the author of many books, among them *The Foolishness of Preaching* and the Beecher lectures delivered at Yale under the title, *Jesus After Nineteen Centuries.* His latest book, *The Lord's Prayer,* consists of a series of Lenten sermons.

WILLIAM HENRY CHAMBERLIN who is contributing a series, "Preview of the Postwar World," spent twelve years in Russia as correspondent of the *Christian Science Monitor.* Out of that experience, and the widespread research he carried on there and later, have come his well known books on Russia: *Soviet Russia* (1930); *The Soviet Planned Economic Order* (1931); *Russia's Iron Age* (1934); *The Russian Revolution* (1935); *Collectivism: A False Utopia* (1937); *The Russian Enigma* (1943). Mr. Chamberlin is at present living in Cambridge, Mass., and lecturing at Yale and Haverford.

ROGER W. AXFORD is a Methodist minister who has been acting secretary of the midwest office of the Fellowship of Reconciliation. He is also a student at Chicago Theological Seminary.

THOMAS C. DICK, JR. is minister of the Plymouth Community Church (Congregational), St. Paul, Minn.

Next Week

First article in the series on "What Is Disturbing the Denominations?" Opening article: the Baptists, by H. H. Straton of the First Baptist Church, Detroit.

The CHRISTIAN CENTURY

March 22, 1944

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1944 by The Christian Century Press. All rights reserved. Published weekly by The Christian Century Press, 407 South Dearborn Street, Chicago (5), Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 355
- Exit Laughing 358
- Obliteration Bombing 359

Quintus Quiz: Quid Pro Quo 361

Contributed Articles
- Can Freedom Live? by Ernest Fremont Tittle 362
- Preview of the Postwar World
  - III. The Soviet Union, by William Henry Chamberlin 364
- This Happened to Me in Prison, by Roger W. Axford 367

Books
- Rebellion in the Backlands, by Euclides da Cunha 369
- Books in Brief 370
- Books Received 370

Correspondence 371

News of the Christian World
- Correspondence from Los Angeles 373
- Correspondence from Colorado 373
- Correspondence from Cincinnati 374
- Correspondence from Portugal 376
- Correspondence from England 376
- Correspondence from Georgia 378
- Correspondence from Quebec 379
- Correspondence from New York 380
- Correspondence from Chicago 381
- Correspondence from South Africa 382

Current Feature Films 382

Calendar of Coming Events

Mar. 20-Apr. 25. Annual Short-Term School for Missionaries, Scarritt College, Nashville, Tenn.
Mar. 22. Central Methodist Church Forum, Detroit, Mich.; Howard Thurman, speaker.
Mar. 25. Annunciation of the Virgin Mary.
Mar. 25, 26. Spring Retreat, Fellowship of Reconciliation, Smith College, Northampton, Mass.
Mar. 26. Passion Sunday.
Mar. 26. Charles Street Forum, Boston; Michael J. Ahern, speaker.
Mar. 26. Ford Hall Forum, Boston; Henry Shapiro, speaker.
Apr. 2. Palm Sunday.
Apr. 2. Congregational Church Forum, Waterbury, Conn.; Robert D. Workman, speaker.
Apr. 2. Ford Hall Forum, Boston; Olin Downes, speaker.
Apr. 2. Charles Street Forum, Boston; Horace M. Kallen, speaker.
Apr. 2. Chicago Sunday Evening Club; Charles A. Anderson, speaker.
Apr. 6. Maundy Thursday.
Apr. 7. Good Friday.
Apr. 9. Easter.
Apr. 9. Easter Sunrise Service, Central Park Mall, New York.
Apr. 9. Easter Sunrise Service, Soldier Field, Chicago; Martin R. De Haan, speaker.
Apr. 12-17. National Association of Evangelicals, Columbus, O.
Apr. 18-20. Associated Church Press, Chicago.
Apr. 20-22. Illinois Conference, Lutheran Augustana Synod, Peoria.
Apr. 22. Indiana Council on Religion in Higher Education, Indianapolis.
Apr. 25. St. Mark's Day.
Apr. 26. Methodist General Conference, Kansas City, Mo.
Apr. 26. Central Methodist Church Forum, Detroit; Preston W. Slosson, speaker.
Apr. 26-28. Southworth Lectures, Andover Newton Theological School, Newton Centre, Mass.; Albert Peel, speaker.
Apr. 28-30. Bondurant Lectures, University of Illinois, Urbana; Charles Clayton Morrison, speaker.
Apr. 30. Forum, Second Congregational Church, Waterbury, Conn.; Jan Struther, speaker.
May 3-6. State Conference of Social Work, Minneapolis, Minn.
May 7. Methodist Church College Day.
May 7-14. Religious Book Week.
May 8-14. Christian Family Week.
May 14. Rural Life Sunday.
May 14. Festival of the Christian Home (formerly Mother's Day).
May 16. Southern Baptist Convention, Atlanta, Ga.
May 18. Ascension Day.
May 23. Northern Baptist Convention, Atlantic City.
May 24. General Assembly, United Presbyterian Church, New Concord, O.
May 25. General Assembly, Presbyterian Church in the United States, Montreat, N. C.
May 25. General Assembly, Presbyterian Church in the U. S. A., Chicago.
May 28. Pentecost Sunday (Whitsunday).
May 30. Memorial Day.
June 1. Reformed Church in America, General Synod, Buck Hill Falls, Pa.
June 4. Trinity Sunday.
June 5-July 14. Summer School, Andover Newton Theological School, Newton Centre, Mass.
June 7-July 19. Lisle Fellowship, Lisle, N. Y.
June 8. Corpus Christi Day.
June 11. Methodist Student Day.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXI CHICAGO, MARCH 22, 1944 NUMBER 12

EDITORIAL

THE MOTHER of James and John came to Jesus "worshiping him and desiring a certain thing." The worship was doubtless sincere, but it was not disinterested. Worship is seldom wholly so, and petition is a proper part of prayer, though a secondary part. The fault was not in the fact that this good woman wanted something, but was in the nature of the certain things that she wanted. She asked, on behalf of her sons, a guarantee that they should enjoy the most eminent places in the coming kingdom. But such a request was inconsistent with the nature of the kingdom and with the conditions for admission into it. Jesus had just finished saying how hard it is for a rich man to enter into the Kingdom of God. Would it be easier for the proud than for the rich? Would gates closed to those who trusted in their riches swing open in an abundant welcome to those who came seeking the sweet privilege of lordship over their brethren? The Kingdom of God is not that kind of kingdom. It is a moral order in which unselfish love prevails. In such a regime there can be no scrambling for advantage and position. Zebedee's wife was only one among many who have desired the coming of the Kingdom but have desired still more the things that hinder its coming. Let each man examine himself.

For the Fifth Week of Lent

British Middle East Interests And the Arabian Oil Deal

IF YOU want to know whether the United States is going to embark on an imperialistic course after the war, watch with care the week-by-week developments in the Arabian oil deal. Last week the pro-administration *Chicago Sun* declared editorially that "to say we should shrink from the perils of foreign oil entanglements is sheer isolationism." But at the same time British interests, both political and economic, were giving every evidence of shrinking from the idea of an American oil empire in Arabia and an American pipeline across the Middle East to some outlet on the Mediterranean. United States correspondents in London were unanimous on the apprehension felt in British circles; Frederick Kuh, whom *Time* last week called "the best U. S. foreign correspondent," cabled that if, at the approaching conference between Britain and America, this country should hint at any transfer of Middle East oil assets from the empire to the United States, "British representatives can confidently be relied upon to show surprise and horror and the stretcher-bearers should be handy." The most thoughtful expression of this misgiving came, as might have been expected, in an editorial in the London *Economist*. This influential weekly, after observing that cooperation between the two nations in the Middle East would be a good thing provided that the United States is prepared to cooperate in a "responsible" manner, went on to observe that "unhappily the two recent excursions into Middle Eastern politics [the oil deal and the pending Senate resolution on Palestine] show little sign of forethought and even less of any desire to coordinate the American policy with that of Great Britain." In other words, "responsible" cooperation in the Middle East would mean American "coordination" with British policy against any rival that might arise—i.e., Russia. Yet the midwestern administration organ quoted at the beginning asserts that for the United States not to want to get mixed up in that kind of "coordination" would be isolationism!

World War II's Bonus Campaign Opens

FIVE veterans' organizations, of which the largest is the Veterans of Foreign Wars, last week introduced a new bonus bill in Congress. Seven representatives and two senators proved eager to sponsor it. The bill would provide for every surviving veteran of the present war a bonus of $4 a day for every day of overseas service up to a total of $4,500 and of $3 a day for every day of service at home up to a total of $3,500. An additional bonus of $500 would be given every wounded veteran. Take your pencil and figure on that a bit. If the United States comes out of the war with 10,000,000 veterans, of whom all but about 2,000,000 are expected to see foreign service—say an average of $4,000 each—the total bonus proposed

would be $40,000,000,000. This as a starter! What pension plans would follow cannot even be surmised, but this bonus would be voted even before the war is over! The proposal is not made by the American Legion; it is the bid for new members of the five veterans' organizations which compete with the Legion. But now that it has been made, the Legion will have to meet it. Recently the V.F.W. has worried the Legion with its success in signing up soldiers and sailors already discharged in this war. It will be strange if the Legion does not therefore conclude that it must meet this new threat by raising its bid. Half a dozen years ago the college students who organized the satirical "Veterans of Future Wars" thought that they had reached the heights of absurdity by demanding a $1,000 bonus for their prospective war services. This first actual bonus bill of the Second World War shows how childish the dreams of the college boys were.

German Youth In Revolt

AMERICAN PAPERS have said nothing about it, but in a London weekly—the *New Statesman and Nation*—we have come upon a description of the "Youth Arrest" prisons the nazis have had to open which indicates the existence of serious revolt against Hitlerism among young Germans. The London paper translates this description from an article by a nazi reporter in a German newspaper. The reporter had been allowed to visit one of the prisons in order to describe the "educational methods" employed there. "Adult prisoners were previously confined here," he wrote. "The very heavy double doors with martial locks and bolts still bear witness to this. One lock after another is opened. Every door is locked up as are cells, of course. . . . But these surroundings are suitable for the educational purposes which youth arrest intends to achieve." Girls as well as boys are imprisoned, and all are kept in solitary confinement. When the *Oberwachtmeister* opens the cell doors and "shouts attention, the boy gives the German salute, reports his name, the duration of the arrest and the reason for his punishment." Most of the boys are charged with refusing to work. The nazi reporter hopes that most of the prisoners "may find their way back to life after this healthy cure." But he admits that there are some who seem to be poor prospects. Such a report is enormously revealing with respect to the state of mind of at least a part of German youth today. Among these prisoners, at least, "re-education" is already well under way in the only way in which genuine re-education can come—from within Germany itself. Every new youth prison the nazis open will hasten this process of re-education, but not in the way the nazis hope.

Drink Bill Soars in Midst of War

FIGURES showing the consumption of liquor in the tenth year following the repeal of national prohibition reveal that the liquor industry is organically and incorrigibly incapable of serving the public interest and welfare in the United States. Although no industry was louder in its advertised protestations of concern over the gravity of the national crisis and none exceeded it in patriotic exhortations to all-out sacrifice, the record for 1943 as revealed by the United States department of commerce squarely contradicts what the nation had been led to expect. Last year this industry extracted from American pockets the incredible sum of $6,000,000,000 for beer, wine and liquor! This total represented a jump of 30 per cent over the 1939 level of consumption, and was $46 for each man, woman and child in the country! What this huge sum means may be expressed in terms of items which this non-essential industry has stolen from the war effort which it claimed to be supporting. That $6,000,000,000 would have paid for 120 large aircraft carriers—probably a larger number than are found in all the navies of the world. It would have financed the building of 30,000 large bombers and twice as many tanks. It would have equipped each soldier of an invasion army of 6,000,000 with his own private jeep and machine gun for the march to Berlin. We press the point no farther, since these figures reveal clearly enough how great a liability this sacrosanct industry, which last year consumed almost 7 per cent of all money spent for goods and services in this country, has become. But there is another side to the matter. This industry laid upon the American people their gravest single handicap. No cause of inefficiency and absenteeism looms so large in the reports of workers in war industry as liquor. Nothing piles up so staggering a burden of social consequences—crime, broken families, insanity, pauperism. Nothing except war itself is so prolific a mother of misery. Why do people yield to the incitements of the profiteers who batten on this misery? The Washington bureau of the *Chicago Sun* has an answer. "The war is driving people to drink—and providing them the wherewithal to obtain it."

Baptists Crusade for an Inclusive World Order

TWO LONG STRIDES toward political realism are being taken by the World Order Crusade of the Northern Baptist Convention. This denomination-wide movement is scheduled to reach its climax on May 7, which has been designated as World Order Sunday. Following the lead of the Federal Council and the Methodist bishops, the directors of this campaign are convinced that Christian citizens have the obligation to allow their light, if they have any, to shine. But the Baptists have considerably sharpened the focus. Instead of throwing a broad glow on Washington in its relation to the general issues of world collaboration, they are concentrating on the United States Senate, which is responsible for ratifying treaties, and on the department of state, which must do the negotiating. Further, this movement invites Baptists to say plainly to the responsible branches of government that they "believe in a world organization in which every nation is invited to participate." They make the forthright declaration that "every nation, large or small, strong or weak, rich or poor, should be included." This is for a reason: "Only such inclusiveness conforms to the spirit and teachings of the gospel." In addition, Baptists are asked to demand of their senators that the world organi-

zation which they are expected to set up shall not confine its activities to the police function of keeping order, but "will realistically face all problems that relate to human well-being." Just to be sure the statesmen know that the Baptists know what these problems are, they name such down-to-earth matters as economic development, finance, political sovereignty and religious liberty. Again they do not hesitate to root their reason in their Christian faith: "Anything short of this fails the fulfillment of the law of Christ to 'bear one another's burdens.'" This paper has frequently pointed out that peace requires decisions on bitterly controversial matters. It begins to appear that the Baptists are ready to make decisions.

Mutual to End Radio Religious Begging

ECONOMIC DETERMINISM was handed another black eye last week when the Mutual Broadcasting System ruled that after next September 14 all religious programs over its network shall be forbidden to solicit funds. Just how much of a financial sacrifice Mutual was making is shown by its report for last year, which revealed that out of a total of $12,527,000 paid for time on the air $3,367,000 came from seven religious broadcasters, most of whom have specialized in raising money by appeals made during their programs. One of these, the Gospel Broadcasting Association of Los Angeles, which sponsors the "Old-Fashioned Revival Hour" led by Charles B. Fuller, spent $1,566,130 last year—the largest amount spent by any advertiser on Mutual. Other programs which have involved large outlays, with consequent appeals for funds, have been the "Lutheran Hour" (about $500,000 last year); the "Voice of Prophecy," a Seventh Day Adventist program ($474,786); the "Young People's Church of the Air" ($395,420); the "Detroit Bible Class" ($270,370); and the "Wesley Radio League" ($172,384). The other leading chains—National, Columbia and Blue—have never permitted religious organizations to buy time or ask for money. Perhaps now that all four have adopted similar policies the time is propitious for a conference between all the chains and responsible Protestant, Catholic and Jewish bodies to work out a national religious broadcasting program that would combine dignity with effectiveness. We believe that Dr. Fred Eastman, who is at present on a sabbatical leave of absence somewhere in New York from his professorship at Chicago Theological Seminary, could show both broadcasting chains and churches how to do it.

You Can't Say That To Our Army

EVEN if it is true, men in our army must not be allowed to read that some northern Negroes ever rated higher in intelligence than some southern whites. Educated people have known for a generation that the army intelligence tests made during the First World War revealed this fact. The contrast, to be sure, was between Negroes who had enjoyed the benefits of good schools in the north and whites who had enjoyed few, if any, educational advantages in their part of the south. But all of this was news to Andrew May, chairman of the House military affairs committee. He discovered it in the now celebrated pamphlet, *The Races of Mankind,* written by Ruth F. Benedict and Gene Weltfish, two Columbia University anthropologists, and obtainable from the Public Affairs Committee at 30 Rockefeller Plaza, New York, for a dime. The pamphlet was recently banned by the national chairman of the USO from distribution through that agency, although we are not informed whether this had anything to do with the purchase of a quantity of the pamphlet by the army and Congressman May's subsequent painful discovery. Without pausing to read the explanation that "Negroes with better luck after they were born got higher scores than whites with less luck," Congressman May went into action. No such pamphlet could be distributed to our army. But he was too late. The army authorities had foreseen trouble and had withdrawn the pamphlet from circulation. Now our brave men may no longer be exposed to such statements as: "The Bible story of Adam and Eve, father and mother of the whole human race, told centuries ago the same truth that science has shown today: that all the peoples of the earth are a single family and have a common origin." But the congressman and the army authorities face a discouraging prospect. They may burn or scrap their 50,000 pamphlets, but others will still continue to circulate. Now the C.I.O. has sent each member of Congress a copy. What may happen to the foundations of the republic if another congressman reads it is anybody's guess.

One Restaurant and The Color Line

A CASTE TABOO which racialists seem determined to import from India to America is the Hindu interdiction against members of different races dining with one another. Although this taboo was repudiated as un-American as long ago as the administration of Theodore Roosevelt, when Booker T. Washington was a White House guest, the issue is constantly being raised. The latest example comes from Los Angeles, whose war industries have attracted thousands of southerners, Negro and white. In that city, Clifford E. Clinton's nationally known Golden Rule Restaurant recently printed on the back of its weekly newsletter the criticism of a guest who objected to the presence of Negroes. The reply deserves national circulation. "God created men as we find them, of varying colors, beliefs and customs. Each person is entitled to pride in his own racial, religious and cultural heritage. Each has the obligation to respect the feelings of his neighbors, the boundaries of good taste and the common laws of the country to which he owes his democratic rights. Democracy brings many people together who may not enjoy close social contacts. It is for us to weigh the benefits of democracy against its alternative in which a majority class or 'master' race could outlaw minorities." After pointing out that it is unlawful to discriminate between the citizens of our democracy, the statement declares that each citizen must choose whether he will obey the letter and spirit of the law "which, we believe, also expresses the Christian solution of our problems." Mr. Clinton recognizes that surreptitious law viola-

tion is possible, so that Negroes could be kept away from his restaurant by discourtesy, overcharges or bad service. But where, he asks, should law violation stop? "Frankly, we know of only one line of conduct consistent with our conscience and our obligations as a citizen," he concludes. "It is our duty to serve all who enter our doors and conduct themselves within their legal rights. If the ruin so often predicted is around the corner, we prefer to be ruined doing business in accordance with our obligations as a citizen. This is our policy. We survive or perish according to which point of view has greatest appeal to the people. Somehow we have faith in the people." Thus speaks what we believe to be the voice of democracy, of Christianity and of the future.

Exit Laughing

SOMEWHERE our eye recently noted the phrase, "The defiant hilarity of a dance on a sinking ship." Though not coined for this purpose, it aptly describes the attitude of the late Irvin S. Cobb as revealed in the letter written by the humorist when he knew that death was near. Mr. Cobb was a man of many admirable qualities which endeared him to his friends, and these must be given full weight in any just estimate of the man. Our present concern is solely with his letter which, besides containing instructions in regard to his own funeral arrangements, is elaborated into a rambling, whimsical and frivolous essay on death.

Mr. Cobb had too much literary experience and was too well assured of an audience for anything he might write, even under ordinary conditions, to have been unaware that the posthumous publication of his humorous skit about death and funerals would have a wide reading. His expectation was fully realized. Scores of papers carried the full text of the letter, and many others printed long extracts from it. Since it was his expressed wish that there should be no solemn hush and no garb of mourning at his obsequies ("Keep the thing cheerful, boys and girls"), there is no reason why comment should be cramped by the conventional proprieties of memorials for the recently deceased.

The letter is a piece of silly bravado and cheap exhibitionism. Profaning the dignity of death, it is an affront also to the dignity of life. The old comedian at first seems concerned only to get another laugh as the curtain goes down. But the humor is strained and it may be doubted whether the letter evoked much laughter, even from readers to whom the author's death brought no personal grief. It was, as the saying goes, "as funny as a crutch"—or better, as funny as a coffin.

The actual substance of Mr. Cobb's instructions concerning the disposal of his mortal remains contains items that are not unreasonable. He wanted no conventional funeral, no coffin, no pallbearers; he desired cremation, the planting of his ashes at the foot of a tree, and a simple stone if his friends wish to place one—preferably a boulder with a bronze plate bearing his name and dates of birth and death.

The church and the morticians together have produced funeral ceremonials which, while they give comfort to some, are repulsive to others. Perhaps they need revision. But the words of any Christian ritual for the dead will naturally be an offense to anyone who, having no Christian faith, finds in them no truth and no valid grounds for hope. Mr. Cobb saw "the so-called Christian burial service . . . as one of the most cruel and paganish things inherited by our forebears from our remote pagan ancestors." He could scarcely have been referring to "Now is Christ risen from the dead and become the first fruits of them that slept"; or to "Lord, thou hast been our dwelling place in all generations." But if these and similar passages relating the life of man to the eternal goodness of God are ignored because viewed as mere idle vaporings having no foundation in reality, there remain only the words of committal to which he was perhaps alluding when he spoke with horror of "charnel words" and of "morbid mouthings about corruption and decay." To one who denies immortality, doubtless "This corruptible shall put on incorruption and this mortal shall put on immortality" could be only a terrifying reminder of the corruption and mortality which none of the sons of men can deny.

The strutting bravado and the rasping humor that forces a laugh in the face of death are, after all, only a showman's tricks to screen the grave from his own eyes. He cannot believe in immortality, and he cannot with serenity contemplate the fact of mortality. There must be the anodyne of laughter and the diversion of a bitter scorn, unanswerable because he will not be there to hear the answer, for those who hold a faith he cannot share. The undertaker hides the raw earth of the grave behind a curtain of evergreen boughs, that "Earth to earth" may not be dramatized with unfeeling realism. Mr. Cobb would drown these "charnel words" in the laughter, or sweeten them with the smile, supposed to be elicited by the assurance—for the comfort of the pallbearers or as a reason for dispensing with them—that "properly rendered down, my ashes shouldn't much more than fill a Mason's fruit jar." His flings at the churches serve the same purpose, to divert his own mind from the thought of mortality and to simulate a complacency which, upon the evidence of his letter, he was far from feeling. Timorous persons traditionally whistle while passing the boundaries of a graveyard. Mr. Cobb whistles and jibes as he enters it.

The insufficiency of these escapes is seen in certain concessions which show that something more substantial lay beneath the frivolous surface of his mind. In deference to his mother's faith he would like to have a minister read the twenty-third Psalm, her favorite passage and his—"since it contains no charnel words," is "without creed and dogma," and "carries no promise of heaven." ("The valley of the shadow of death. . . . I shall dwell in the house of the Lord forever.") And he would be grateful if some of his colored friends would sing "Swing Low, Sweet Chariot" and "Deep River." It is something to seek comfort in the poetry and song that have been born of deeply religious experience, even if one cannot share the experience.

Mr. Cobb was a man of deep human sympathies and

a fine capacity for friendship. There was more in his heart than could be expressed in his jaunty and flippant words about death. He could not hold that pose to the end. But neither could he make the most and the best of even such shadowy faith and such vague humanistic religiousness as he had. Even one who does not accept the "dogma" of resurrection and is not convinced by the arguments for immortality may recognize the beauty and the worth of life and the sweet solemnity of death. Such a one, approaching what seems to him the end of his personal existence, may wrap the drapery of his couch about him and lie down to pleasant dreams, even if he is not "soothed and sustained by an unfaltering trust." But to die in a cackle of forced and scornful laughter is a sad death.

Obliteration Bombing

THE TWENTY-EIGHT PACIFISTS who called Vera Brittain's pamphlet, "Massacre by Bombing," to the attention of the American public have already accomplished one of their main purposes. In their foreword these leaders—most of them Christian clergymen—called for national repentance because "we have not acquainted ourselves with the verities and realities of what is being done in our name in Europe." Now what they issued as a supplement to *Fellowship,* the monthly magazine of the Fellowship of Reconciliation with its limited circulation, has become a subject for discussion in the press from coast to coast. The more vigorous the debate, the more will the purposes of Miss Brittain and her supporters be served.

Probably few of our readers now need to be told that Miss Brittain's 16-page pamphlet consists principally of a description of what has happened to eighteen German cities and large towns since the inauguration of Allied mass bombing.* In this way she supplies documentation to support the protest against obliteration bombing made in the House of Lords by the Bishop of Chichester and the former Archbishop of Canterbury. For her reports Miss Brittain draws almost entirely on the press of England, the United States, Sweden and Switzerland, together with statements by Prime Minister Churchill, other members of the British government and high-ranking officers of the Allied airforce. Such reports as she quotes deal with the destruction caused *before* the present policy of "obliteration bombing" began. In the light of the devastation caused by these earlier air raids, one's mind can scarcely conceive what the horror created by today's obliteration raids must be.

Among the sponsors of the Brittain pamphlet are George A. Buttrick, Allan Knight Chalmers, Henry H. Crane, Albert E. Day, Phillips P. Elliott, Harry Emerson Fosdick, E. Stanley Jones, Rufus Jones, Kenneth Scott Latourette, W. Appleton Lawrence, Elmore M. McKee, Walter Mitchell, Edwin McNeill Poteat, Richard Roberts, Paul Scherer, Ralph Sockman, Ernest F. Tittle, Oswald Garrison Villard and Winifred Wygal. Whatever one may think of their conclusions, these are not names to be lightly dismissed. Nor has the press—with a few unimportant exceptions—treated them lightly. Discussion of the protest against obliteration bombing, although generally unfavorable, has acknowledged the high motives as well as the high standing of the protest-makers. Prominent among the clergymen who have publicly taken the other side have been Dr. Daniel A. Poling and the leader of the Methodist Bishops' Crusade, Bishop G. Bromley Oxnam.

In the main, comment on the Brittain pamphlet has followed the lines that might have been anticipated. Such a specialist on German affairs as William L. Shirer questioned the accuracy of the statistics quoted by Miss Brittain; he especially directed suspicion against the figure of 1,200,086 civilians killed before last October 1 as a product of Dr. Göbbels' propaganda office. Others questioned the legitimacy of any act or utterance by American and British citizens at this time which might give the Germans reason to hope that the Allies would ease their blows short of complete victory. More thoughtful Americans questioned whether the "repentance" called for by Miss Brittain's endorsers was not being sought for the wrong thing. Is it not responsibility for permitting the war to occur, rather than for the nature of the war, for which repentance is needed?

With this last point of view The Christian Century finds itself in complete accord. As has been said many times in these pages, it is *war* that is the atrocity, and there is no reason to expect that its barbarous nature can be held in check. The responsibility of the Christian is to oppose war by opposing and helping to cure the conditions that breed it, and it is too late to discharge that responsibility in relation to a given war after hostilities have started. Nevertheless, Miss Brittain has given expression to a growing feeling of revulsion and misgiving which is gnawing at many minds. The very passion with which some have denounced her pamphlet is in itself evidence of the inner tension which many feel. Admitting that the insane logic of war requires that all things be done which are necessary to win victory, yet millions of Christians find themselves tormented with the question: Is such horror as this indiscriminate slaughter of civilians necessary? When Mr. Churchill says, "There are no lengths in violence to which we will not go," such Christians cry out from the depths of their shaken souls, "Not *any?*"

Obliteration bombing is only one more development in the science of destruction to prove once more the demonic nature of war. Obliteration bombing is not an atrocity; it is only a part of an atrocity, which is war. But because it is the latest in the hellish brood of war's weapons it has a shocking effect today which older methods of mass killing—submarine attacks, starvation blockades, even poison gas—no longer possess. "Obliteration bombing" means just that—the effort to obliterate whole cities, or whole sections of cities, if necessary with every living creature in them, and so to lay waste the entire area that no further work can be carried on by any survivors who may have

*Copies of "Massacre by Bombing" can be obtained from the Fellowship of Reconciliation, 2929 Broadway, New York, N. Y., for 10 cents each.

escaped immediate death. Even such bombing as went on before the obliteration tactics were adopted resulted in horrors such as these, as Miss Brittain quotes them:

> In the ruins of Hamburg, Düsseldorf and Cologne "civilized life . . . is no longer possible." . . . In roughly comparable U. S. terms, similar air attacks would have devastated three-quarters of Los Angeles, Cleveland, Baltimore, Boston, New Orleans, Minneapolis, Cincinnati, Newark, Louisville, St. Paul. "Civilized life" would no longer be possible in Detroit, Pittsburgh, Buffalo. (*Time,* December 20, 1943.)
>
> It was nerve-shattering to see women, demented after the raids, crying continuously for their lost children, or wandering speechless through the streets with their dead babies in their arms. In the Alexanderplatz station there was a fight among women struggling with one another for seats in a train, aboard which some of their children were, as the train showed signs of steaming off. (London *Daily Telegraph,* September 20, 1943, reporting from Switzerland on effect of August and September raids on Berlin.)
>
> Raids on the scale of Friday night's attack on Düsseldorf mean the virtual blotting out of the city as far as ordinary residential life is concerned. (London *Sunday Times,* June 13, 1943.)
>
> Hardly anyone, it is alleged, escaped in the heavily populated area of many miles on which the Allies planted a carpet of hundreds of thousands of explosives and incendiaries. . . . At least 20,000 perished in shelters alone. (London *Daily Mail,* October 9, 1943, reporting raid on Hamburg.)
>
> To all intents and purposes a city of 1,800,000 inhabitants lies in absolute ruins. . . . It is probably the most complete blotting-out of a city that ever happened. (R.A.F. commentator on Hamburg raids.)
>
> Everywhere were charred corpses, and injured people had been left unattended. We will remember those Hamburg streets as long as we live. Charred adult corpses had shrunk to the size of children. Women were wandering about half-crazy. That night, the largest workers' district of the city was wiped out. (London *Reynold's News,* quoting the Swiss *National-Zeitung,* August 9, 1943.)
>
> When you drive through Hamburg you drive through corpses. They are all over the streets, and even in treetops. (Stockholm *Aftonbladet.)*
>
> People went mad in the shelters. They screamed and threw themselves, biting and clawing the doors which were locked against them by the wardens. (London *Daily Telegraph,* August 25, 1943.)
>
> The condition of the cellar shelters, which have meanwhile been opened, give some indication of the temperature which must have prevailed in the streets. The people who remained in these rooms were not only suffocated and charred but reduced to ashes. In other words, these rooms which, without exception, became death-chambers for dozens and hundreds of people, must have reached a temperature such as is not reached in the burning chambers of a crematorium. . . . Obviously, it is impossible to identify the bodies, as all the belongings of the people have also been reduced to ashes. (Swiss *Baseler Nachrichten,* September 9, 1943.)

Miss Brittain's pamphlet quotes pages and pages of this sort of horror—all of it, bear in mind, reported before obliteration bombing began. The justification which defenders of the bombing offensive offer is, of course, that military necessity requires it, and that it will hasten victory and so, in the war's final balancing of accounts, save American and British lives. Since there can be no other conceivable justification for inflicting such agonies on civilians, both these arguments require careful consideration.

It must be said at once that no observer outside the military high command can, while war continues, successfully deny any commander's claim as to what is required by military necessity. In the nature of the case, military judgment holds sway in such instances. But that is not to say that such judgment is infallible nor that, in the light of history, it may not be found to have involved the nation in acts which will besmirch the national reputation for generations. Was the judgment infallible of the German high command which held the policy of *Schrecklichkeit* a military necessity in the First World War? Even now, in view of the results, it may be questioned whether the destruction of the abbey on Mount Cassino was as much of a military necessity as the commanders of the Allied forces led the world to believe.

The pope has posed a problem for military infallibility by his denial, in his speech of March 12, of any necessity for the bombing of Rome. In the midst of the fighting the pope's protest will not override the generals' judgment. If the generals say that success in the Italian campaign requires that Rome shall be bombed, Rome will be bombed. But the pope's protest will be on record, an appeal to the court of history which will bring in its verdict after the fighting is all over. Reversals in that court will not bring the dead back to life, but they may help to instruct the war's survivors in the monstrous folly which nations commit when they entrust themselves to a war in which they must perforce accept the judgment of generals.

But if it is impossible successfully at this juncture to go behind the army's verdict as to what constitutes military necessity, there is at least one moral requirement implicit in such necessity which as yet the Allies have not met. As Anne O'Hare McCormick, the foreign affairs editor of the *New York Times,* points out, there can be no justification for this sort of warfare against whole populations unless at the same time every other means of shortening the war is being tried. And in this case that means offering the German people a means of ending the war, of making a just and lasting peace, which shall not require this indiscriminate destruction. Yet there is no evidence that any such alternative is being offered to the German people. "So far," as Mrs. McCormick says, "neither Mr. Churchill nor Mr. Roosevelt has said anything to counter the German propaganda that the peace will be worse than the war." Failure to open to the German masses a way of escape from this holocaust leaves the Allies in a morally indefensible position.

As to the other justification widely urged in behalf of obliteration bombing—the claim that it will hasten victory—this again is a matter on which, for the moment, the judgment of the military authorities cannot be successfully challenged. But the question which Miss Brittain's pamphlet raises in the mind of every thoughtful reader is as to whether victory won in this fashion will be worth having. Or will the fabric of society, the mechanisms of civilization be so shattered and pulverized that, when "victory" has been won, it will turn out to be victory in a desert or in a madhouse? In this connection one may

ponder the words of that thoughtful Dutch Christian leader, Visser t' Hooft, secretary of the World Council of Churches, as Miss Brittain quotes them:

> Total war means that the outward conditions of life become such that most of the last remaining strongholds of free, healthy life, which exist of their own right and not merely as a product of the will of the state, are also destroyed. . . . It must be added that the wholesale bombardments which involve the complete blotting out of whole cities have the same effect. Men and women who had still a home and a job to defend, have suddenly become people who have nothing to lose and are thus thrown into the mass of uprooted creatures who are merely the passive playthings of forces which they do not comprehend. At the same time these bombardments create the impression that the whole world has gone totalitarian. It is believed that no country recognizes any longer the limits of consideration for human life and of moral standards. It seems that there is nothing left except the war of all against all.

It is no reply to this misgiving with regard to the future to say that the choice is between razing fifty German cities to the ground, with whatever cost of human agony that may entail, and having American and British homes ground under the nazi tyranny. Whether or not that frightful dilemma may once have existed, it exists no longer. And if the war goes on, with obliteration bombing continuing to wipe out whole regions and populations, it is quite possible that in the hour of triumph the victors will find that they have created so much destruction, so much hate, so much misery, so much despair that the very well-springs of Occidental life have been poisoned not only for the vanquished but for the victors also.

Quid Pro Quo

EDITOR THE CHRISTIAN CENTURY:

SIR: I remember reading many years ago an article in which the writer suggested a method of simplifying our complicated financial relationships. It was not that he wished to do away with the "cash nexus," as certain of my friends aspired to do when they founded a religious society "free from creeds and the cash nexus." It was of far more practical things he was thinking.

Consider the payment of your grocer's accounts, or the little bill due to the alluring bookstores, and let it be granted that you are a man who earns his living from writing books—poetry, history, fiction and the like, or even weekly articles by "Aunt Jane." Between your receiving and paying there are interposed many intermediary stages.

But must they be? Why not short-circuit the elaborate ways in the transaction between you and your obliging merchants? You receive a leg of mutton; you send a note in answer enclosing a sonnet of yours. Perhaps the merchant might say, "This is too kind altogether! My material contribution to the table is not worth so noble a spiritual gift!" Or perhaps he will store it away in his scrapbook, and years afterwards he and his heirs will sell a hitherto unpublished sonnet by "the famous, etc., journalist and theologian, etc." and the heirs aforesaid will at last realize a fabulous price.

There would be, as you will admit, not only an element of humanity introduced into the cold relations between seller and buyer, but a romantic adventure would brighten the days of that diligent man who, as they would say in the pulpit, "ministers to your temporal necessities."

"But," you observe, "Quintus, will you ever rise above your romantic clouds into the cloudless skies of Things as They Are? What would that merchant do if my sonnet proved to have great merit, of course, but little commercial value? Would another leg of mutton follow on the old trustful terms?"

Or again, as you say, being now roused to a hand-to-hand encounter in argument, "Really, Quintus, the one result of your supposed simplifying of our financial dealings would be the creation of a new profession. There would rise middlemen, to whom merchants of all kinds would pass on the poems, sketches, novels (one on some long and neglected account many times rendered), even sermons. From these exchanges they would go forth to publishers, editors and such like, and perhaps you as editor might be offered your sonnet for use in your paper."

Without doubt there are difficulties. But what are difficulties, as you once explained, but challenges to be met and overcome?

Perhaps the time is not yet come for this new method. There must first be more friendly relations between us, merchants and buyers and all. We must know each other's varied tastes. You might even come to a happier time when you could call on your drugstore and tell your friend, the manager, "I have a little thing I know you will like upon the Monophysites. What are you prepared to offer me?" He might thereupon respond with an offer of two bottles of Syrup of Senurp which, spelled backwards, is just the thing needed by you as another of us in the goodly company of the "over 35."

In a community which should not be too large, there is something attractive and even practical in barter. I admit that among those barbarous hosts "barricaded in our cities" there is little to be done in this way. And the disciples of Mammon do not like the thought of barter. It shows them up!

Ever yours,
QUINTUS QUIZ.

After Snowfall

THE wise man said that no two flakes disclose—
In all this multi-myriad feather-fall—
The same design. Airy and formless all
Rode on the wisps of aching cold and froze
Each its immutable device. Suppose
That careless patterning or mood jocose
Should once or twice defy exactitude
And let an adventitious twin intrude!
But frost and snowdrift prove it is not so
With Him who shapes the diagrams of snow.
The infinite variety of die
That stamps the icy particles of sky
Attests the surety of the intent
That all He touches must be different.

EDWIN MCNEILL POTEAT.

Can Freedom Live?

By Ernest Fremont Tittle

MUCH of the world today is not free. And there are those who quite seriously ask: Can freedom live in our time? There has been since the end of the last war a world-wide trend toward the all-controlling state which, in the name of security, of a higher standard of living, of national prestige and aggrandizement, exercises dictatorial power over its people, deciding what they shall be told, what they shall be taught, what they shall regard as true and right, and what in detail they shall do. This trend, to be sure, has been more marked in some parts of the world than in others—much more. But few indeed are the countries in which there have been no signs of it. What if it should continue?

There are those who are very much afraid that it is destined to continue. It would, I think, be stupid and wrong to conclude that we are in the hands of some inexorable fate that has decreed the death of human freedom. There are, however, certain facts which we have now to face, and not ignore or minimize in the least.

War Feeds Government Control

We must recognize that modern war, to say the least of it, is hardly conducive to freedom. Total war calls for total mobilization of manpower, of natural resources, of industrial plant and equipment. Total mobilization may not actually be achieved but the demand for it becomes ever more clamant, as we in this country are now discovering. And of course anything approaching total mobilization means an enormous increase in the power of government. Moreover, a world organized down to the last bolt on a war basis cannot easily or quickly be reorganized on a peace basis. There is bound to be a difficult period of transition between war and peace, a confused and chaotic time in which many things are possible, including perhaps the retention by government of wartime controls that were not meant to be permanent. We do not certainly know, but it is surely open to doubt, that freedom could survive many such wars as we of this generation have known. We can have freedom or we can have war. It is extremely doubtful whether we can have both.

We must recognize also that in the world of today freedom cannot live with mass unemployment, with bitter want, with fear of an insecure old age. It appears to be a fact that most human beings, if driven to despair, will prefer a dictatorship that offers them a chance to make a living to a democracy that leaves them jobless, hungry and hopeless—a deplorable fact, no doubt. Human beings should not consent to exchange their birthright for a morsel of meat; they should starve first! This may seem quite clear to those of us who are not ourselves in a desperate strait but have all that we need and more. But the fact remains that when people are left with no economic security but the constant fear of hunger, the stage is well set for dictatorship.

We have further to recognize that once freedom is denied to a minority group the freedom of all is imperiled. In Germany civil rights were taken away from Jews. Then, and before long, they were taken away, one after another, from everybody. And let there be no mistake about it, what happened in Germany can happen anywhere if the same or a similar condition is permitted to develop.

Minorities and Freedom

In California today there are those who say: "We don't want the Japs back here ever," and are demanding that all Japanese be deported after the war, unmindful of the fact that American citizens of Japanese ancestry are not legally deportable, and unregardful of the fact that American-born Japanese, many of them, are serving the nation as soldiers in Italy or in the south Pacific. A committee formed to combat this hysterical attitude, the Pacific Coast Committee on American Principles and Fair Play, has been investigated, although it includes among its board members the president of the University of California, the president of the University of Oregon, a former president of Leland Stanford University, and Professor Robert A. Millikan, world famous scientist and winner of a Nobel prize. The investigation was conducted by a prominent legionnaire and member of the state assembly who, when reference was made to the Bill of Rights in the Constitution of the United States, said: "The Bill of Rights is not such a sacred thing, after all. Don't you know that at the time the Bill of Rights was written we had 150,000 slaves in the United States?" On being reminded that we have "made some progress since then" and that "it is of the greatest importance that in time of war we do not go off into race hatred," he exploded: "Are you a communist? This sounds like their doctrine!" When a letter of protest from Professor Millikan was being read at the hearing, he interrupted to demand: "Tell us who Dr. Millikan is. I don't know!" What we have here displayed is of course the mentality of a nazi. This member of the state legislature of California would make an excellent storm trooper. Let this type of American come to power in this country and what happened in Germany can and will happen here. The Bill of Rights, if it is regarded as inapplicable to a minority group, may come to be regarded as "not such a sacred thing, after all." And what defense will there then be against dictatorship and tyranny?

Freedom Can Live If—

Can freedom live in our time? The answer, I am convinced, is: Yes, it *can* live, but only on certain conditions.

We must recognize that rights are inseparable from duties. My neighbor has a duty; it is his duty to respect my rights. I have a duty; it is my duty to respect my neighbor's rights. If my neighbor is bound to see that I have a chance to become the best of which I am capable, I equally am bound to see that he has the opportunity of

the highest personal life. I can no more deny my obligation to him than he can deny his obligation to me.

There are no rights without duties—a truth which would seem to be axiomatic and inescapable but which in our time has been widely neglected. We Americans have claimed the right to private initiative, to free enterprise, to the opportunity of doing business without government interference. We have held that the possession of this right is indispensable for a society of free men. We have said that the abrogation of this right would mean the end of the American way of life. We have failed, however, to recognize that this right entails duties, that freedom of initiative must be exercised with a most lively sense of obligation to the community, that free enterprise must be carried on for the benefit of all the people and not only for the benefit of the relatively few of the people who have money to invest, that the right to do business without government interference is not unconditional but is dependent on the will to do business in such a way as to promote and not imperil the general welfare.

Rights, Duties and Employment

We may well view with alarm a world-wide trend toward the all-controlling state. The all-controlling state is the death of freedom. Also, we may well believe that this perilous trend is likely to continue unless it comes to be recognized that there are no rights without duties, and that no right is secure unless the duty that goes with it is acknowledged and honored. It is a fact to be reckoned with that most human beings, if they are wholly deprived of economic security, will prefer a dictatorship that gives them jobs to a democracy that leaves them unemployed. Moreover, it is now being demonstrated in this country that employment for all and a relatively high standard of living for all are possibilities. Today, in the language of a leading financial journal, "American industry is learning what it can do when its best production brains are allowed to go wide open"—a lesson which, we may be quite sure, is being learned not only by managers of industry but by millions of ordinary people who have seen what American industry can do under wartime controls. These same people, when the war is over, may refuse consent to the abolition of such controls unless it is demonstrated that free enterprise does not necessarily involve the putting of self-interest before all other considerations but is compatible with a lively sense of obligation to the community.

It must also be recognized that human freedom is rooted in a religious conception of the world and life. Freedom can live in a world where human beings are regarded as children of God. It cannot live in a world where, because God is not recognized, human beings come to be regarded as creatures without dignity or worth who may quite deliberately be exploited by anyone with sufficient power to shove them around. If we Americans have enjoyed such freedom as few peoples in history have known, it is because the founding fathers of this nation held that "all men are endowed by their Creator with certain inalienable rights." The authors of the Declaration of Independence and the framers of the Constitution held that human beings are children of God and that, as such, they have certain rights which governments are instituted to secure and which governments most certainly are bound to respect. Hence there was brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are entitled to a fair and equal chance to become the best of which they are capable.

True, this high doctrine was flouted in the toleration of Negro slavery. But it may at least be said that the tragic inconsistency of slavery was recognized and deplored. Jefferson held that slavery was "a national sore and a disgraceful condition to be remedied as soon as conditions would permit." This position was taken also by John Jay, Alexander Hamilton, James Duane and George Clinton who, as regards American Negroes, said: "It is our duty to enable them to share equally with us in that civil and religious liberty with which an indulgent Providence has blessed these states and to which these, our brethren, are by nature as much entitled as ourselves."

Freedom can live in a world where human beings are regarded as children of God, endowed by their Creator with certain inalienable rights—all human beings, without distinction of race, nation, color, class. Science today recognizes a common ancestry of all peoples. Indeed, it is now quite definitely established that all human beings are members of a single species, despite external differences in pigmentation, hair form and nose form.

All or None

It is therefore a question of all or none. Either we human creatures are all children of God, or none of us is a child of God. We can believe that all men—white, brown, yellow, black—have a divine origin and destiny. We cannot believe that white men only have a divine origin and destiny. If it is held that the dark-skinned peoples are not children of God, it cannot then be held that any man is a child of God. It must then be denied that human beings are endowed by their Creator with certain inalienable rights—a denial which is the death of freedom. No man then can be sure that his rights will be respected; every man is at the mercy of any fascist-minded gang that may contrive in one way or another to come to power. In the world of today all men must be regarded as children of God if freedom is to be assured to any man.

Let us walk, as St. Paul put it, by the Spirit—God's Spirit. Let us put ourselves under the influence and direction of the Spirit of God. We shall then learn to respect one another. We shall then learn to serve one another in love. And we shall find that freedom can live in a world where men respect one another and serve one another in love.

The Spark and the Star

NOT to the swiftly seen, life's ultimate prize:
How soon my neighbor's match-spurt strikes my eyes,
While the white beams of giant Sirius pour
Long years through cavernous space to reach my door!

STANTON A. COBLENTZ.

Preview of the Postwar World

III. The Soviet Union

By William Henry Chamberlin

THE SOVIET UNION will present a singular paradox at the end of the European phase of the present global war. Its people will have experienced more misery and its government will wield more power in international affairs than at any other time in Russia's long history.

Hitler has been the most destructive of Russia's foreign invaders. The incursion of Charles XII of Sweden, smashed by Peter the Great at the battle of Poltava, and the Napoleonic invasion of 1812 are little more than scratches when one considers the human and material losses sustained during three years of struggle with the nazi military machine, fought almost entirely on Russian soil. The Soviet government, in an official communique issued on the second anniversary of the outbreak of the war, stated that Russian losses in killed and missing up to that time amounted to 4,200,000. If one accepts this statement as accurate, the figure of casualties must have exceeded 5,000,000 by the first months of 1944, since the Soviet armies were engaged in almost continuous combat after July 1943.

Devastation in Armies' Wake

This is merely a statement of losses of regular soldiers. How many Soviet civilians lost their lives in guerrilla fighting and as a result of cold, hunger and epidemics in German-occupied areas will probably never be known. The figure must certainly be reckoned in millions. While considerable numbers of refugees fled from the regions threatened by German occupation, the majority of the population remained. The normal population of the area occupied by the Germans at the height of their military success in Russia, in the autumn of 1942, was about 60,000,000. The plight of these people was vividly indicated by an American observer in Russia who remarked to me: "The Germans threaten to kill the peasants if they don't collaborate; and the guerrillas threaten to kill them if they do."

Hundreds of thousands of square miles of territory, including some of the most productive industrial and agricultural regions of the country (in the Ukraine), have been subjected to three forms of devastation. There has been the "scorched earth" policy of the Russians during their retreat, the heavy incidental damage of fighting with its accompaniment of artillery shelling and air bombing, and finally the more or less methodical trail of destruction left behind by the Germans in their retreat.

Within thirty years, the span of a single generation, the Russians have experienced three national tragedies, any one of which might have permanently crippled a less tough, virile and prolific people. The first tragedy was a compound of World War I (in which Russian losses exceeded those of any other belligerent), of violent social revolution, civil war and terror, red and white, and of catastrophic famine in 1921-22. The second tragedy was the extreme violence of the means used to force through the reorganization of the country's industrial and agricultural life in 1929-33. The avoidable and largely political famine in Ukraina and the north Caucasus in 1932-33 took about 4,000,000 lives, as I was convinced after a visit to the famine region in the autumn of 1933. The number of people who were "liquidated" as kulaks or private traders or as undesirable for other reasons, and were consigned to what often proved to be a living death in concentration camps, could scarcely have been much less during the decade 1929-39. And now total war in all probability has claimed at least another 10,000,000 human beings in Russia as victims.

State Grows in Power

And yet—and here is the amazing paradox—the Soviet armies go marching on, clearing their country of invaders, moving closer to the frontier of a weakening Germany. While almost every Soviet home is in mourning the Soviet state is more powerful, relatively, than the empire of the tsars at any period in its history.

One thinks immediately of the parallel between Stalin's position now and that of Tsar Alexander I at the time of the fall of Napoleon. Russian armies and Russian climate played a great part in defeating Napoleon. But Stalin, in all probability, will have more voice in determining the future of Europe than Alexander I could enjoy at the Congress of Vienna. For in 1815 there was still a balance of power in Europe.

But the prospect after this war is that a totalitarian Soviet Union will be incomparably the strongest land power in a pulverized Europe and a pulverized Asia, once Germany and Japan have been completely smashed. This is no fantasy of an imaginative publicist. This is sober, unmistakable fact, as Marshal Jan Christiaan Smuts, one of the shrewdest and most experienced elder statesmen of the British empire, has publicly recognized with such vivid clarity. The marshal's words are worth quoting and requoting and memorizing, for they reflect one of the most important political facts of the prospective postwar era:

> Russia is the new colossus on the European continent. What the after-effects of that will be, nobody can say. We can but recognize that this is a new fact to reckon with, and we must reckon with it coldly and objectively. With the others [Marshal Smuts had been referring to Germany, France and Italy] down and out and herself the mistress of the continent, her power will not only be great on that account, but will be still greater because the Japanese empire will also have gone the way of all flesh. Therefore any check or balance that might have arisen in the East will have disappeared. You will have Russia in a position which no country has ever occupied in the history of Europe.

What use will Stalin make of this immense power? It would be a reckless observer who would be too dogmatic in trying to read the mind of a totalitarian dictator whose methods are subtle and devious to the last degree, who

has few confidants among his closest associates and certainly none among foreigners. Yet it is possible to piece together a few coherent patterns in Soviet foreign policy. Two important developments were announced on the same day, January 11, 1944, and each is symptomatic of the future spirit of Stalin's aims. One was the official Soviet declaration on the Soviet-Polish frontier. The other was the tremendous handspring to the right executed by the American Communist party, which has become dizzily agile in keeping up with the amazing zigzags of the Moscow "party line."

The Polish Border

The frontier declaration indicates Stalin's determination to keep, with inconsiderable modifications, the territory which he seized during the period of his pact with Hitler. The prospect is held out that a properly cooperative, not to say subservient, Polish government can obtain, instead of the Molotov-Ribbentrop line, the Curzon line, which is somewhat more favorable to Poland. However, much the greatest part of the territory seized in 1939 would remain absorbed in the Soviet Union without any free plebiscite. As a bribe for relinquishing the mixed population of eastern Poland (there were a little over 5,000,000 Poles, 4,500,000 Ukrainians, 1,500,000 White Russians—in the racial, not political, sense of the term—about 1,000,000 Jews and a scattering of people of other racial groups in the annexed regions of eastern Poland), Poland is to receive "compensation" in the west.

In this same declaration there is a sneer at the Polish government-in-exile, with which the Soviet government had already broken off relations. It is described as "cut off from its people," although it contains representatives of all the numerically important political parties in Poland and is recognized as the legitimate leader of national resistance by the overwhelming majority of Poles in arms and of the Polish underground workers. Significant in this connection is Stalin's ostentatious support of the Soviet-sponsored "Union of Polish Patriots" in Moscow. Most Poles would probably have a different and less complimentary name for members of this group.

The sharp rebuff which the Communist party organ, *Pravda,* administered to such a tried and true friend of the Soviet Union as Wendell Willkie is a clear intimation that the Kremlin regards its frontier question in Europe as settled, the acquisition of Latvia, Lithuania, Estonia, part of Finland, Bessarabia, northern Bukovina and eastern Poland as a closed issue. It is doubtful whether Stalin deliberately intends to proceed farther in the direction of direct annexation, although his hand may be forced by unforeseen developments.

Satellites, Not Subjects

The Soviet dictator is a shrewd, realistic man, who would not be disposed, for mere pomp and vanity, to seize regions that would be likely to produce more headaches than solid advantages. He would leave the government of Poland in the hands of a satellite regime, rather than impose on his N.K.V.D. (the new name for the political police) the formidable task of crushing a proud and freedom-loving people which cherishes a long and well justified suspicion of the Russian state, whether it be tsarist or Soviet in character.

The same satellite technique is reflected in the Soviet-Czech treaty. When a comparatively small and racially composite state like Czechoslovakia concludes a special alliance with a giant like the Soviet Union it is easy to guess that the seat of authority will be in Moscow, not in Prague. The openly Communist sympathies of the Yugoslav Partisan leader Tito is a forecast of the shape of things to come in the Balkans. Stalin will insist on friendly, not to say stooge, regimes in Bulgaria and Rumania, in Greece and Hungary. He envisages Russia's western frontier as of the 1941 pattern, and further protected by a fringe of weak dependent states, which, as Moscow has made clear, will not be permitted to gain the additional strength that would accrue from political and economic federation.

The other important development announced on January 11 was the self-liquidation of the American Communists as an independent political party. By putting their *imprimatur* on free enterprise as a mainspring of postwar economic reconstruction and on the traditional two-party system the Communists have placed themselves well to the right of such middle-class liberal magazines as the *New Republic* and the *Nation.* (By an amusing coincidence the *New Republic* published an article upholding the proposition that free enterprise would never be an adequate agency of reconstruction just before Mr. Browder's full right turn.)

American Communism's New Line

If one reads between the lines of the liquidating speech which Mr. Browder delivered to a lukewarm and disappointed audience of former stockholders in American communism, it is pretty evident that the political hara-kiri imposed on Stalin's American legion is part of the general understanding reached at Teheran. The Soviet dictator wants Mr. Roosevelt in office for a fourth time. An American Communist party flying its old red flag and urging the President's re-election would be a liability rather than an asset, as the Soviet dictator is shrewd enough to realize. Hence the decision to fold up the colors and go into political obscurity, at least for the time being.

Special considerations may well have dictated Stalin's readiness to throw over the American Communist party, which was too weak in any case to be a very powerful or valuable Russian fifth column. But it is interesting and significant to note that the Leninist program of "turning imperialist war into civil war" has apparently not been recommended for any of the Communist parties outside the Soviet Union.

German, Polish, Yugoslav Communists all sing siren songs of democracy and maintenance of civil liberties. The Italian Communists, as represented by their leader, Dr. Eugenio Reale, seem rather more moderate than the old-fashioned liberal and aristocrat, Count Carlo Sforza. Some of this professed moderation might be credited to window-dressing for the benefit of public opinion in the United States and Great Britain.

But there is a deeper and more fundamental reason

why Stalin is not likely, unless his hand is irresistibly forced by outbreaks of elemental popular despair in Europe, to revive the revolutionary ideals of the first years of the Communist International. The mood in Russia itself has become steadily less revolutionary and more nationalist. The Communist party has taken on more and more of the familiar habits, standards of living and psychology of a new ruling class. The widespread reintroduction of titles, uniforms, marks of external distinction, the growing differentiation in pay and standards of living, the ostentatious emphasis on formality, authority, discipline in Russia all speak a language too plain to be misunderstood, except by incurably romantic dreamers. For good or for bad, the Soviet Union has outgrown its fanatical egalitarian revolutionary past. A genuinely "proletarian" social revolution in a foreign country would be an embarrassment rather than an aid to Stalin's foreign policy.

Attitude toward Germany

There has been much speculation about Stalin's attitude toward Germany. As is frequently the case, he is probably keeping several alternative policies in mind without committing himself to any one finally and irrevocably. But there are three reasons for regarding with reserve the idea that he favors a mild peace with Germany, despite the hopeful pronouncements issued last summer by the Free Germany Committee, composed of a curious amalgam of Communists and Junker officers, which Stalin has supported for the double purpose of weakening German morale and holding up to the United States and Great Britain the threat that he might conclude a separate peace if the western powers did not fall in with his military demands.

First, Stalin is notoriously revengeful by disposition. No one has opposed him politically in Russia without paying dear for it soon or late, often with his life. And a milder man than Stalin would be enraged and embittered by the havoc which the Germans have wrought in Russia.

Second, hate propaganda in Russia, as reflected in books, magazines, newspapers, reaches proportions of intensity and ferocity unparalleled in the United States and Great Britain. We talk about trying war criminals after the war; the Soviet Union hangs them during the war, to the familiar accompaniment of a spectacular show trial.

Third, the two most drastic concrete punitive measures against Germany that have been put forward with official or semi-official sanction have emanated from Russian sources. There was the proposal of the economist Varga to require "reparations in kind" in the form of the slave labor of millions of Germans for repairing the devastation in Russia. And there was the suggestion, implicit in the Soviet proposal for settling the future boundaries of Poland, to give Poland compensation in the west for what it would lose in the east to the Soviet Union.

Cooperation After the War

I was recently asked in a student seminar what might be the chief stumbling-block in the establishment of friendly and cordial relations between the Soviet Union and the outside world. Would it be communism, in the Leninist sense of the term, or exaggerated Russian nationalism, or perhaps a Bonapartist militarist psychology after the present war? My answer was that, in my judgment, the totalitarian character of the Soviet state imposes the greatest limits on effective postwar international cooperation. For under a totalitarian setup there is no means by which the masses of the people can learn anything that their government does not wish them to learn or organize to bring independent pressure on their government. One might offer two among many concrete illustrations of how such a setup limits the possibilities of effective cooperation in international affairs.

There cannot be, under present conditions, the same give-and-take in informal discussion and self-criticism between Russians and foreigners that there can be and often is in meetings between Americans and Britons or citizens of other democratic countries. For a Russian would be inhibited both by all his training and by considerations of personal safety from suggesting in a mixed company that Stalin could ever have been mistaken about anything. There is also an obvious difficulty about concluding with a totalitarian regime a binding agreement for limitation of armament—certainly one of the pressing needs of the postwar period. For one of the surest guarantees of the faithful observance of such an agreement is the independent citizen who would denounce any sign of violation of such a convention in a democratic country, but who cannot lift his voice, even in a whisper, under a totalitarian regime.

Hope for the Future

What one must hope is that the elements of shrewdness and caution which exist in Stalin's character will lead him to recognize the danger lest a too aggressive attitude after the war create that world coalition against Russia which has always been the nightmare of his policy and which he has skillfully parried up to the present time. If Russia's vast power after the war is exercised with reasonable moderation, there will certainly be every disposition, both for sentimental and for practical reasons, for the United States and Great Britain to cooperate in the restoration of Russia's shattered cities and industries.

So far the many changes in Russia, significant as some of these have been, have not included any genuine establishment of political, personal and civil liberties. While Stalin's own record in the matter of individual liberty has not been encouraging, one may hope that over a fairly long span of time a growing realization of freedom from the danger of external attack will help to bring about a progressive loosening of the dictatorship. This consummation is devoutly to be wished for in the interest of the Russian people themselves and of world peace. For the course of recent events has shown that only a free world is likely to be a secure or a disarmed world. A totalitarian ruler, unable to endure or perhaps even to conceive of opposition at home, is likely to prove a tough, capricious and difficult partner in international negotiations.

This is the third of a series of articles dealing with the postwar outlook for various countries. The next will deal with Germany.

This Happened to Me in Prison

By Roger W. Axford

IN THE SECOND-largest city of the empire of Japan, the secret police entered my office one afternoon in midwinter. After a short talk I was informed that I was under arrest. The following is a true account of my experiences in jail, written with care lest it occasion retaliation on those who remain behind. For that reason I shall not use names.

After being taken to the largest and most modern jail in the city, the Kangoku, I found myself in a cell of the block that is known as the "hole." Many of the men were in solitary confinement. The Americans next to me were on bread and water. Some had not had food for two days, but only water. Each had refused on some point to cooperate with the guards, most of whom I was soon to learn had sadistic tendencies. The jail routine required these guards to take six fingerprints of each hand. During this process the guard badly wrenched and twisted my arm. Then pictures were taken, and I was put into line with other prisoners. Each was stripped to the waist. Everything was taken from me but my clothes—my keys, postcards, pen, chain, watch, my one precious book. All money was confiscated and checked except for the equivalent of three dollars in American money, and we were told we could draw this out from time to time, which I found was true. Many prisoners did not have any money.

Medical Treatment

We were lined up for medical inspection. While in the medical line I found that many of my fellow prisoners had been working in munition plants but had violated some rule and were now in prison. Many of them did not know why they were there. Such was Japanese justice. Many should have been in hospitals. The man in front of me had a bad rupture, greatly enlarged. The doctor said, "Think you're going to die?" Submissively the reply was, "Don't know." The medic retorted, "I don't think so either; move along." I was next. He looked me over and barked: "T.B.? Syphilis? Gonorrhea? Smoke? Drink? Take dope?" When each answer was no, he laughed and said I must be a Christian.

We were then told by the warden to read the rules that were given us. I noted especially Number 7 which read: "No food of any kind is allowed to be brought in to you." Number 16 said: "Any letters that you write . . . *must be left unsealed.* On the back flap of the envelope, write block, tier and cell number." All letters are censored, of course. I was to learn that letters I sent out were delayed many days although I paid extra for early delivery.

When we were asked if we had any requests, I asked for the book that had been confiscated. The warden said he would get it for me or have a guard get it. I never saw the book.

In the small space known as the "bull pen" we prisoners got acquainted. One Irishman (a citizen of a neutral nation), who could not speak Japanese except for a few words, stared at the wall day in and day out. He had been there for some weeks. He thought it was for violation of a military order, but was not sure. He was psychotic and should have been in a mental hospital. The men said I was the first person he had spoken to for weeks.

One man was blind. I saw them release him. He had beaten his wife, a prisoner said, but it seemed unlikely, for he was as helpless as a child. Another foreigner to whom I could speak in his native tongue had been there for two weeks but had not been able to get word out to his wife for lack of the price of postage, which is equivalent to two cents American money. When I gave him this he was very grateful, as he believed he could be released in a few days once those outside learned where he was.

Pacifists and Murderers

Another prisoner, who had already served one year, upon "hitting the ground" (being released) was immediately rearrested by the Tokkoka (FBI) for not keeping his military board informed as to his address. He was willing to go into the army but was thrust into prison. He will probably get a sentence of from three to five years for violation of this technicality. Surprisingly, three prisoners were in jail as Christians who would not take part in war. One said he had learned that Christ commanded us to "love our enemies." Another had been sentenced to three years because he had said and preached that "God is love" and believed that "thou shalt not kill." Two of the other prisoners were being held for murder. One of these said to me, "I'm in prison because I killed a man. But that man is in prison because he refuses to kill!"

Eighteen of us were put in the bull pen. It measures about twenty by thirty feet. The long way it is exactly eleven steps from one end to the other. I must have walked it thousands of times. After a short time one becomes like a lion in a cage. Back and forth, back and forth we all walked, until I thought I would go mad. This happens so often that "stir crazy" is the name given to this form of insanity. Prisoners frequently crack up, beating the walls and bars of their cells at night or of the bull pen in the day and screaming until they fall exhausted. Twelve hours of the day we spent in this bull pen, locked out of our cells. There were men in our pen who had not seen the sun for over six months. Their skin was flabby and pale. No one has ever seen out of the high, opaque windows of this prison.

Locked in Cells

Then at night from seven to seven we were locked into cells about eight by five feet. Since this was a modern prison, cells are electrically locked. Inside these three steel walls, with a fourth made of bars, was our equipment. I had luxury furnishings: a hard steel bed with straw mattress, a hard pillow, one sheet, two blankets and a wash basin. The wash basin must serve *all* purposes, because the cell is electrically locked and one must buzz a bell to

get to a toilet during the twelve night hours. Often one rings for hours and no response. The straw mattress fairly crawls. Bugs, bugs, bugs. The prisoners call them livestock. Their biting and the prison clamor make sleep almost impossible. The man in the cell next to mine was slowly going crazy. Over and over his monotone droned: "Someone open the door. Someone open the door." Some beat the walls and scream. In this purgatory personality quickly disintegrates. One is no longer a person, but an animal, then a number and at last a cipher.

In searching my clothes I found that the police had overlooked a small prayer book that a friend had given me. I was reading it when a cellmate asked to see it. He read it half aloud over and over. As a boy he had gone to a Christian mission for a few weeks, so I gave him the book. He was pleased and grateful for a moment, then the prison gripped his mind and he growled, "By God, I'll kill anyone that touches this."

Food Unfit for Humans

As with other former prisoners of the Japanese, my most revolting memory is the prison food. "Food" is too dignified a word for it; "slop" is more accurate. Much of it cannot be eaten, even though many prisoners are half-starved. Prisoners try to eat it because they must do so or starve, but much of it went down the toilet when the guards were looking the other way. Even when it was eaten, it often could not be retained. Prisoners say they haven't seen greens for months. On holy days (Sunday for us) we get rice for dessert, a wonderful treat. The American government pays through a neutral agency for adequate food for such prisoners as me, but the money is grafted away. Somebody is making a huge profit on this food. Just before I was released a prisoner died. The authorities attributed his death to "high blood pressure," but the prisoners know it was the food.

Twice a day the prison pushcart "store" comes around. Since it is impossible to get food from the outside, one must buy from this profiteer if one has the money. An orange or an apple costs, in our money, fifteen cents. Small bars of candy sell for ten to twenty cents. Paper and stamps are sold at exorbitant prices. The store of course is run by the prison administration. An inmate told me that for weeks there was no store because two prison officials were fighting over who should get the concession. There is a special menu that you can get meals from if you have the money. It's a good business—and starving the prisoners makes it doubly profitable. In this way whatever funds one may have on entering the prison are used up. The prison gets your money if you stay long enough. Many of the men have no money.

Prison Humor

When I entered the jail, a man who had been in one prison or another for nine years said to me, "I see you've never been in before." I pleaded guilty to the indictment. He laughed and said, "I knew that, or you wouldn't have that tie on. You don't see any others, do you?" I agreed that I didn't. He retorted, "You can't trust yourself after a while. A tie makes too good a noose. You better get rid of it."

Little things assume an enormous importance in prison. One is fresh air. When the small window in the outside wall of the jail is opened men crowd around it to snatch a breath of fresh air. The toilets are in the same room, and the smell is always stifling except for this respite.

All mail is censored. When I was arrested my sister was dangerously ill, and so I tried to get word to her. I sent four special delivery letters to different friends the day I entered. They were held for days before being sent. When I asked the guard about censorship he said, "I get off early. I forget all about the prison and I go right by the mailbox." Whether the crossing of the palm of the guard with *kane* (cash) really eliminated censorship I do not know, but it was tried.

Effects of Prison Life

In prison the first thing one learns is that he has *no* rights. Even getting out of the cell into the bull pen is a privilege, which need not be granted. You learn this vividly from "solitary" or the "hole." No one knows, you feel, what happens to you, and you soon begin to wonder if anyone cares. So you walk, eleven steps, back and forth. You take them a thousand times, back and forth. You wonder if you too are going stir crazy. Back and forth, even paces, now alone, now six at a time. Back and forth. You've got to walk or you can't sleep at night. Back and forth. The walls press in on you. You know they are going to crush you if you don't keep moving. Back and forth . . .

I often thought of Kagawa while I was in prison. He had been there. Now he was out and was influential. But he had not been able to reform these prisons. The one I was in, which was a "model," was run by the local political machine. The guards, who have the prisoners at their mercy, are the appointees of politicians and cannot be touched. But the community as a whole cannot evade its responsibility for these conditions. Kagawa, I reflected, ought to have done more to reform them. At least he might have remembered that Jesus blessed those who visit the prisoners.

But this isn't Kagawa's problem. It is ours. The above events happened in Chicago, not in Tokyo. Because they happened when the country was being deluged with stories of atrocities in Japanese prisons, I decided to use this device to tell of my experiences in the Cook County jail in early February 1944. To make the above story completely true in every detail, substitute the word American for Japanese, our comparable institutions for theirs, and your own name for that of Kagawa. The narrator, who is a minister and a conscientious objector to war, was released on bail but is yet to stand trial.

Literature

WORD—Wait. Can't I hold you?
SPIRIT—No word can hold me.
WORD—But I am getting close to you.
SPIRIT—I know. I feel your breath.
WORD—There now! I touch. I hold.
SPIRIT—Now you are spirit.

ARTHUR B. RHINOW.

BOOKS

Brazil's Greatest Classic

REBELLION IN THE BACKLANDS. *By Euclides da Cunha. Translated by Samuel Putnam from the Brazilian, "Os Sertoes." University of Chicago Press, $5.00.*

QUALIFIED CRITICS have unanimously pronounced Da Cunha's *Os Sertoes* Brazil's greatest literary classic. To one not extensively versed in Brazilian literature and not equipped to read it in the original Portuguese, this estimate is made completely plausible by Mr. Putnam's impressive translation. Even this praise seems inadequate. It cannot mean a great deal to those who do not know how great a book has to be to be Brazil's greatest. It is, beyond doubt, an authentic and enduring classic in modern literature regardless of nation and language. The wonderful thing is that a big book (500 pages), of such austerity, making no concessions to the popular mood or to the superficial interests of indolent readers, should have leaped to popularity immediately upon its publication in 1902. It makes one think well of the Brazilians. The present translation, the first into English, was made from the sixteenth edition in Portuguese.

The main theme is the history of the four military expeditions, 1896-97, to put down a "rebellion" which grew up around a religious fanatic known as Antonio Conselheiro, i.e., Antonio the Counselor. The scene was an area of mountainous desert in northeastern Brazil, four or five hundred miles south-southeast of Brazil's great projecting "knee." None of the towns mentioned in the story appears on any ordinary map of Brazil. The principal one, Canudos, was obliterated in the final and successful campaign.

Da Cunha devotes his first fifty pages to a detailed description of the geography, geology, topography and climate of northeastern Brazil, ultimately focusing upon the *sertoes,* or "backlands," a region combining, one gathers, the disagreeable features of Guadalcanal, central Australia and the mountains of the moon, but providing meager means of subsistence chiefly through a precarious cattle industry. Then follow seventy pages of ethnology and anthropology depicting a labyrinth of racial strains acted upon by physical and climatic conditions. Much of the author's anthropology would not have the approval of specialists in that field, but his picture of the human geography of the backlands is vivid and no doubt accurate. Seventeenth century immigrants from Portugal mingled with the Indians. The "calculating solicitude" of the Jesuits, who became dominant in northern Brazil, turned the backwoods settlements into parishes and towns which they ruled for a long time. The region became a cultural island, completely closed to outside influences, "wholly alien to our destinies and preserving intact the traditions of the past." The peninsular religion of three centuries ago, transplanted to this isolated region, suffered decadence, spawned fanatics, flagellants, messiahs, mystics and charlatans, and nourished "all the naive beliefs from a barbarous fetishism to the aberrations of Catholicism."

The personification of all this was Antonio Conselheiro, whom Da Cunha represents as gnostic, Montanist, ascetic, prophet and millennialist. "The figure of Montanus is to be met with throughout all history, being altered to a greater or less degree in accordance with the character of the various peoples, but with the same thunderings, the same rebellion against the ecclesiastical hierarchy, the same exploitation of the supernatural, the same heavenly longings, the same primitive dream which lay at the heart of the old religion before it had been deformed by the canonized sophists of the councils. Like his correspondents of the past, Antonio Conselheiro was a pietist longing for the promised Kingdom of God, which was always being put off and which in the end was completely forgotten by the orthodox church of the second century." Antonio prophesied the end of the world in 1900. For nearly twenty years after about 1875 he wandered through the region, gaining many followers and establishing a reputation for sanctity. The priests tolerated this "demoniac saint" because the penances he imposed were generally the building or restoration of churches, on which the people worked without wages, and his teaching promoted baptisms, masses, marriages and novenas, all of which increased the revenues of the clergy. He himself took no money.

Gradually his adherents armed themselves to intimidate opponents. Criminal elements mingled with the pious among the devotees, and their plundering raids became a sort of holy war against society. After the establishment of the republic in 1891, Conselheiro began to preach rebellion against the government. In 1893, following a clash with the police, he led his followers to Canudos, a remote and partly abandoned hamlet and cattle ranch. Thousands came, and the village grew into a vast shantytown, a scene of economic and moral chaos, from which bands of ruffians conducted marauding expeditions against neighboring towns. The leader, like his followers, was "in that phase of evolution in which the only rule he can conceive is that of a priestly or a warrior chieftain." Their theocratic rebellion against the republic was "the unlooked-for resurrection, under arms, of a dead society galvanized into life by a madman." It was possible, and serious, because the revolution which substituted a republic for the empire "had left one-third of Brazil behind."

From October 1896 the story runs rapidly to its climax, though it is told with the utmost deliberation and detail. A trivial incident brought a force of one hundred soldiers to protect a town against a threatened attack by Conselheiro's men. It was defeated. A second and a third expedition suffered even heavier losses and deeper humiliation. Supporters from outlying communities flocked to Canudos. The country was thoroughly aroused. The backwoods rebellion was taken to be evidence of a widespread counter-revolutionary conspiracy against the republic. A formidable army was organized, the leader of which accepted his command with gloomy forebodings and a gesture of self-sacrifice: "All great ideas have their martyrs, and we are destined to a sacrifice which we shall not shun, in order that we may bequeath to future generations a republic that is firmly established, honored and respected." The history of this tragic campaign is told with a fullness of detail that would be wearisome if it were not for the macabre fascination of the tragedy. After the town had been invested, it required four months of house-by-house fighting to complete its conquest. The defenders went down man by man to the very last. Nobody surrendered. Conselheiro was already dead—"gone to heaven to bring legions of angels," his few surviving adherents believed. And at last there were no survivors. The "rebellion" was extinguished only when the fanatical rebels were exterminated. The republic was "saved." Heroic and horrible! And all because, as so often happens, the responsible leadership of society did not recognize the dangers latent in a community moved by fanatical impulses inherited from an earlier century and confused by a new order which it cannot understand, until the only thing that can be done,

so far as those in authority can see, is to purge it in a bath of blood.

W. E. GARRISON.

Books in Brief

CONCERNS OF A WORLD CHURCH. *By George Walker Buckner, Jr. Bethany Press, St. Louis, $1.25.*

Many books have been written about the responsibility and opportunity of the church in the present state of universal turmoil. Dr. Buckner's awareness of contemporary conditions and of the special demands which they make upon the church is everywhere apparent and his treatment of these topics is informed and discerning. But he goes farther than that. While his discussion of these things is much more than incidental, his determining concepts are more universal and more permanent than any set of emergency conditions however urgent. He is thinking, as the title suggests, of a "world church," and of a church which existed long before the rise of our present emergencies and which will still be here when old age shall this present generation waste. A brief analysis of the faith by which the church endures is followed by a survey of the agencies through which the world church now speaks and works. The factors which support confidence in the validity and effectiveness of the church's witness are outlined. Transcending nationalism, the church can discharge in time of war such duties as these: maintain the world-wide character of its life and message; sustain fellowship among Christians holding divergent views about the ethics of war; carry on ministries of mercy; build the will to peace and encourage the development of international instruments of peace. The familiar "Let the church be the church" is by itself little more than an aphoristic reaffirmation of whatever presuppositions one may have as to what the church ought to be. "Church" (subject) should be identical with "Church" (predicate). This reduces to x equals x unless "Church" (predicate) has previously been defined. But after Dr. Buckner's sound analysis, the phrase has meaning. This is a good book for study.

RED ROSES FOR ME, A PLAY IN FOUR ACTS. *By Sean O'Casey. The Macmillan Company, $2.00.*

Mr. O'Casey is old enough to have made some grand contributions to Irish drama—notably "Juno and the Paycock"—and young enough to be called by an admiring critic "the one outstanding genius among the younger dramatists." The central character of the present play is a young Protestant workingman of studious and poetic bent who is engaged to a Catholic girl, interested in Haeckel's *Riddle of the Universe* and other evolutionary literature through the influence of a friend who is described as "a mocker of sacred things," and involved in the leadership of a strike. Here are conflicts enough for any play. The Protestant-Catholic tension appears less in the relations between the lovers than in quarrels in the community, but it is kept within the limits of neighborly bickering, which, among the Irish, can be quite brisk. The issue of freethought versus religious faith furnishes situations and dialogue but comes to no crisis. The strike is entirely off stage, but it provides the central motif and the climax. O'Casey is a poet even when he writes prose, and the lines he puts upon the tongues of even his lowliest characters run the gamut from the plainest of proletarian speech, common but never commonplace, to lofty flights of symbolist imagery. But the Irish are like that, and both extremes are equally convincing. The author does not slant his rendering of either of the first two conflicts to favor either party, but he handles the strike and the clash which turned a Dublin churchyard into a place of physical and spiritual refuge in such a way as to show that he is (to quote another critic writing of O'Casey in another connection) "a nationalist who really believes that all men are brothers."

THE PRACTICAL HANDBOOK OF BETTER ENGLISH. *By Frank Colby. Frank Watts, 285 Madison Ave., New York, $1.00.*

Mr. Colby thinks there is a popular need and desire for "a simple guide to good usage—a sort of 'Do's and Don'ts of English,'" with little attention to the "devious and heartbreaking" intricacies of grammar. It may be that he slanders grammar and grammarians in the effort to make his own system seem wholly new. It is not wholly new and it includes a good deal of grammar. But it is easy to read, easy to understand, and generally sound. Much of the material is arranged alphabetically. The author is properly stern in discountenancing "Reverend Jones," which is as bad as "Honorable Smith," and in correcting the shockingly prevalent misuse of "due to" where no noun is modified. "The picnic was postponed *due to* rain." Wrong. Terrible! The picnic was postponed because of rain. Or, if you must give the printer's devil his "due," you can say that the postponement (noun) was due (adjective) to rain. Yet one of our most honored publishers sends out a printed notice: "Due to W.P.B. restrictions . . . we are required . . ." Very sad.

Books Received

The Creative Delivery of Sermons. By Robert White Kirkpatrick. Macmillan, $2.50. The author, who is both a preacher and a student and teacher of speech, realizes that many a good sermon is spoiled by poor delivery. As someone else remarked, while the actor speaks fiction as though it were truth, the preacher too often speaks truth as though it were fiction. Dr. Kirkpatrick's approach is to only a limited degree from the side of the mechanics of speech. His chief contribution is a technique for the attainment, by the preacher himself, of a vivid sense of concreteness in regard to what he is saying by a kind of mental dramatization of every general statement and the imaginative identification of himself with every character to whom he refers.

Bataan the Judgment Seat. By Allison Ind. Macmillan, $3.50. Lieutenant Colonel Ind went to the Philippines in April 1941 for service as an intelligence officer with the Far East airforce. He had done inspection work throughout what was to become the southwest Pacific and East Indies theater of war and was back in the Philippines when the blow fell. He was sent from Bataan to Mindanao fifteen hours before MacArthur left, and followed MacArthur to Australia carrying the papers and records of the Philippine command. His story is an eyewitness account of practically everything that happened in those tragic weeks early in 1942, and a trenchant commentary upon our unpreparedness for an emergency which he thinks we ought to have foreseen.

Modern Parables. By E. Gilmour Smith. Blakiston Co. and Revell, $1.00. The contents of these forty-four chapters are not exactly "stories" from modern life, as the jacket announces, but rather are suggestive analogies between certain spiritual truths and such contemporary things and activities as X-ray, blood bank, blind flying, I.Q., Maginot line. The three drawn from the game of curling will perhaps be more appealing to the author's fellow Canadians than to readers on this side of the line. In spite of the excellence of many sections, the book (like all other collections of "modern parables") leaves one with enhanced appreciation of the ancient parables. The form is not as easy to imitate and modernize as its simplicity might suggest.

The Church and World Conditions. By Earle V. Pierce. Blakiston Co. and Revell, $1.50. We are living, says the author, in a time of crisis. The road out is "repentance toward God

and faith in the Lord Jesus Christ." It is the purpose of the church to save the world and it can do it. The church is to be credited with much that is good in the world and charged with much that is evil. The church is responsible for many perversions of Christianity, including sacramentarianism, baptismal regeneration and infant baptism. (The author is a member of the board of managers of the American Baptist Foreign Mission Society.) It has also been responsible, chiefly by the negligence of its members, for serious national and social evils and for the present war. But it is still within the power of the church to save the world. After the war missionary work must be redoubled.

The Altar and the World. By Bernard Iddings Bell. Harper, $1.25. Dr. Bell discusses the Liturgy (i.e., the Anglican service of Holy Communion) from the Anglo-catholic standpoint, as an act of worship having social implications and as bearing on the world's deepest spiritual needs in this age. He says: "The Liturgy is today the central act of worship of Roman Catholics, of the Russian, Greek and other churches of the East, of the Anglican communion throughout the world and, interestingly enough, of some great Protestant communions too, notably of that body, strong in the central west and southwest of America, which is called the 'Church of Christ' or the 'Disciples,' with a membership of over half a million souls." Corrections: There is no body called "the Church of Christ"; there is one called "Churches of Christ," with about the membership indicated. The "Disciples" are a different, though related, body with over one and a half million members. Neither gives a central place to "the [or any] Liturgy," though both give centrality to the Lord's Supper.

Children's Gospel Commentary. By Keith L. Brooks. Zondervan, $2.00. Not a verse-by-verse commentary, but a presentation, in story form, of the substance of the four Gospels and Acts, with questions at the end of each of the 154 lessons and an index of texts.

The American Family in World War II. Edited by Ray H. Abrams. Vol. 229 of the Annals of the American Academy of Political and Social Science. American Academy of Political and Social Science, Lancaster, Pa., $2.00. A scholarly symposium covering such topics as marriages, births and divorces, changing customs of courtship, marriage counseling, women in industry, the child, family solidarity, standards of living, housing, public health, delinquency, and the Japanese family in America. Sixty pages of reviews of relevant books are added. The author wrote *Preachers Present Arms* after the First World War.

CORRESPONDENCE

Self-Deceit or Pharisaism

EDITOR THE CHRISTIAN CENTURY:

SIR: You say, "The American people must resolve to continue to fight with hands unsoiled by hate." Who is included in "the American people"? General Somervell? Secretary Knox? The soldiers who are indoctrinated with hate as a part of their training? The radio commentators who gloat over the slaying and drowning and starving of thousands of human beings? Americans who turned in knives to stab human beings? Americans who gloat over the bombing of women and children? What Americans do you mean whose hands are as yet "unsoiled by hate"?

It seems to me that there are only two ways to interpret your statement. One is unthinking self-deception. The other is just simply standing with that well known man who stood and prayed, "God, I thank Thee that I am not as other men . . ."

Oakland District, Methodist Church, Berkeley, Calif.
JESSE LACKLEN, District Superintendent.

Conscience and Life

EDITOR THE CHRISTIAN CENTURY:

SIR: One can readily appreciate the difficulty of establishing a norm by which we may test moral judgment, and for that reason perhaps Albert L. Bailey, Jr., can be excused in his expression of opinion when he says that " if it [moral judgment] produces unity it is trustworthy." He has forgotten, maybe, that someone has said, "God and one are a majority." Jesus hung on a cross defying men who to this day will not submit to his judgment, the judgment of "my Father and I." What revolutionist has stood with the crowd? Very few.

What Mr. Bailey says, life does not teach as a truth.

Sherman Mills, Me. THEODORE WEBB.

'Military Necessity'

EDITOR THE CHRISTIAN CENTURY:

SIR: If the sole object of the war is military victory, military necessity might justify obliteration bombing—though even for that purpose it is subject to the law of diminishing returns to an extent. If there is any intent to accomplish something after and by military victory, the case is difficult to make. This and other practices of "military necessity" are justified on the ground that they will save American lives. But if at the same time they add to the hatred and desperation building up in the world, they will lead to the sacrifice of more lives, now and in the years to come.

There is another point, on which I give you two sentences from Lin Yutang's *Between Tears and Laughter:* "What if we win the war and lose the soul? Civilization after all must have a content."

Presbyterian Church, Sidney, Neb. HOWARD OSBORNE.

Questions

EDITOR THE CHRISTIAN CENTURY:

SIR: As the war gets worse and reveals less regard for civilized principles, how far will non-pacifist Christians support it? The time surely has come for some lines to be drawn and some pegs to be driven down! If the military declares the universal use of poison gas to be essential, should Christians support it? If it is said that food shortages, etc., in battle zones demand the killing of all Axis prisoners of war, must Christians accept it? If it is affirmed to be necessary that we promise the Axis nations atrocity for atrocity, should Christians ever admit the necessity? If indeed the total and complete annihilation of the enemy, root and branch, is declared unavoidable if victory is to be gained, shall Christians lend their help in achieving this result? If the repeal of the conscientious objector clause in the Selective Service Act is asserted by the military powers to be necessary to win, should Christians permit this coercion of conscience?

First Methodist Church, Charlotte, N. C.
HOWARD C. WILKINSON, Associate Pastor.

Baptist Peace Crusade

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for William Henry Chamberlin's magnificent article on "The United States." It is a masterful analysis of the prevailing situation. Especially arresting was the sentence, "There is fairly widespread intellectual acceptance of the bases of durable peace, but there is little emotional drive to see that these ideas are fully reflected in our government policy." Never were truer words spoken.

There is among church people a general agreement, for instance, upon the famous "Six Pillars of Peace," but far too little is being done in the way of a concerted nation-wide effort to make certain that the average churchgoer is expressing his convictions to those who will determine the nature of the peace.

The Federal Council Mission on World Order, the Bishops'

Crusade and similar current efforts among the Disciples and Northern Baptists are in the right direction. On May 7, World Order Crusade Sunday will be observed in the churches of the Northern Baptist Convention. Every pastor is asked to preach on an appropriate text and every church member is urged to write to his senators and to the secretary of state, expressing his convictions on world order.

A guiding statement prepared by the Council on Christian Social Progress calls for a world organization (1) in which every nation is invited to participate and (2) which will be designed not only to keep the peace "but shall provide for free discussion and orderly adjustments of international problems and disputes of all kinds with cooperative action and mutual assistance in solving problems of economic development, migration, finance, political sovereignty, religious liberty, and others so far as joint efforts may be effective."

Wise students of the world picture at present agree that prospects for a decent peace are dark indeed unless Christian people can be aroused to write their convictions soon to those in high places. In this matter the time is "five minutes to twelve."

World Order Crusade, Northern Baptist Convention, New York, N. Y.
G. Merrill Lenox, National Chairman.

Through Polish Eyes

Editor The Christian Century:

SIR: I was greatly surprised when I read that 28 ministers have signed a protest against the bombing of German cities. Reading this protest I remembered the devastated cities of England, Holland, Poland and Russia. I asked myself, Why is it that when the Germans leveled such cities as Coventry, Warsaw, Rotterdam, Leningrad, Stalingrad and Lidice these ministers were silent? It would seem that it was all right for the German beasts to murder 7,000,000 innocent people in Poland; it was all right to murder other millions in England, France, Holland, Norway, Russia and Greece; but when the Allies, having no other way, try to beat those beasts into submission from the air, the hearts of these ministers quiver with pity. Why such consideration for the "master race" which has been starting bloody wars for centuries?

To stop mass murders, we must get rid of murderers. If the Allies try to invade Hitler's fortress now they will have to sacrifice perhaps millions of soldiers. So there is no other way but to attack these beasts in their lairs—that is, in the German cities—where they plan further mass murders of innocent people. Christ's saying, "If one smite thee on one cheek, give him the other," is a beautiful theory, but not with human beasts, drunk with vengeance and conquest.

Polish National Catholic Church, New Britain, Conn.
Paul Kozlowski, Rector.

Shrine Bombing Approved

Editor The Christian Century:

SIR: We liberal Christians are not liberal in our thinking. We condemn as unworthy of consideration the thoughts of other groups of Christians simply because they do not think as we think. The fundamentalists of the American Council of Christian Churches say, "Bomb Shinto shrines." The idea is worthy of consideration. People are not going to become civilized if their worship is pagan, barbaric and crude. Shinto religion must either change drastically and adopt the civilizing goodness found in Christianity or be replaced before the Japanese will become civilized in their thoughts and beliefs.

Hartford Seminary Foundation, Hartford, Conn.
Gerald Gordon.

Orthodox Organization

Editor The Christian Century:

SIR: Your editorial in the February 16 issue shows a general lack of understanding of the differences splitting the Russian Church in this country, and of the difficulties facing American Orthodoxy in general. For a number of years now each Orthodox language group in America has had a completely separate and distinct ecclesiastical organization. While each was in communion with the other, each used its own language, making any substantial degree of practical cooperation nearly impossible. Legally, too, their status was so questionable that in the latter part of 1942 an attempt was made to draft a canonical Orthodox priest. Furthermore, Orthodox men in the services are seldom designated as anything but Protestant or Catholic, neither one of which is satisfactory. The result is that despite the quite considerable number of Orthodox service men, there are virtually no Orthodox chaplains.

These common problems are being met by mutual action of the lawful Greek, Russian and Syrian jurisdictions. In November 1942, Selective Service granted their petition for the same recognition as that enjoyed by other denominations. At this time the provisional constitution of the federation was already in existence and had been forwarded to Selective Service headquarters. The federation dates from February 8, 1943, when the provisional constitution was approved in a concordat between the various diocesan heads. The federation is explicitly not a separate church, nor a reorganization, but rather an organization for mutual action on common problems. It will be responsible for making available materials for English-language work and facilities for training English-speaking priests. Each diocese is left in the same relation to its patriarchate as before and is a member of the federation only upon the approval of the patriarchate.

The questions dividing the Russian Church in this country stem from the fact that certain tsarist bishops living in free America felt themselves best able to judge the policies of the hierarchy of the church in Russia. They therefore repudiated the authority of those hierarchs and set up an independent organization. . . . Adherence to the canons is an important part of Orthodoxy, and the Orthodoxy of one who does not adhere to the canons of the Orthodox Church is open to serious question. The Metropolitan Benjamin's is open to no question.

Hq. Squadron, Weather Wing A.A.F., Asheville, N. C.
(Cpl.) Chester L. Hoover, Jr.

Bataan and Bond Sales

Editor The Christian Century:

SIR: The closing of the Fourth War Loan on February 29 has revived my impulse to contribute what may be considered a footnote to your editorial comment (February 9) on the release of the Bataan horror story for the supposed purpose of stimulating the sale of bonds. As you know, I have been serving as co-chairman of the national groups division of the Illinois War Finance Committee of the United States treasury. Many circulars of instruction and promotional suggestions from Washington have come to my desk. I have sat regularly in the weekly conferences of the heads of divisions of the Illinois committee, and have attended and spoken at any number of bond rallies held by my thirty-one committees representing citizens of as many national origins—Greek, Polish, Czech, Hungarian, etc. But I have neither seen nor heard the slightest reference to the Bataan atrocities in any of these instructions, conferences or rallies. Dr. W. W. Sweet, whom I have been assisting and whose place as chairman I am now taking, joins me in testifying that, so far as our own experience and observation extend, there has not been the slightest effort on the part of the treasury department or its representatives to capitalize the Bataan incident even for the laudable purpose of selling the war bonds of the United States.

I take some pride in adding that Illinois exceeded its quota for the Fourth War Loan by 34 per cent (the nearest approach to which among the high-quota states was New York's 11 per cent), with the sale of bonds totaling $1,209,071,000 during January and February, and that our national groups division in Illinois sold $50,000,000 worth in the same period, or better than 150 per cent of its quota. I could tell you some stories about the good Americanism of these citizens who speak curious English or none at all.

Chicago.
W. E. Garrison.

NEWS *of the* CHRISTIAN WORLD

City Is Without Light or Power

Los Angeles Fears Recurrence of Strife as Army Withdraws—California Considering Nisei Return

(Correspondence from Los Angeles)

LOS ANGELES, March 3.—When a violent storm severed some power lines last week, thousands of homes went for several hours without light or power because employees of the department of light and power of the municipally owned utility were on strike. The strike occurred when a demand for an increase in wages in the lower brackets was met by the refusal of city officials to confer with their employees. Behind this action was probably the pressure of financial groups antagonistic to the principle of public ownership and willing to see it discredited. The army intervened to break the deadlock by taking charge of the plants for a week, but when it withdrew, leaving the issues unsettled, the union began preparations for another strike. Los Angeles is a long way from having effected economic justice in its own house.

* * *

Says Resettled Nisei Are Disconsolate

"The resettling nisei," declared John Thomas of the Baptist Home Mission Board, on his way through California, "are inclined to feel as a child would who has been kicked out of his home. Their families are not with them. They are living alone. They cannot under these circumstances have a sense of belonging. Right now is the time for the churches of the midwest and east to take the initiative and to accept them so that they will have the experience of being a part of some particular Christian fellowship." Mr. Thomas reports that one resettler is already a pastor and another an associate pastor, two are heading cooperatives, some are teachers and several are church secretaries. He has been visiting relocation centers as well as areas where those of Japanese ancestry have been trying to make their way. His recommendation to Californians is: "Do everything possible to prepare their way to come back, beginning with the wives and families of service men." The country would be surprised if it realized how many solid, law-abiding citizens of California are eager to have their old friends of Japanese ancestry back in the community again.

* * *

Negro Tenor Sings for Urban League

The mid-February benefit concert for the Urban League was a demonstration of interracial fellowship such as Los Angeles has probably never experienced before. Without referring to the overpredicted race riot, Roland Hayes sang reconciliation into a crowd of whites and Negroes until prejudice was, at least for the time being, dropped. When the program closed with the spiritual, "Were You There when They Crucified My Lord?" the audience knew it had been in the presence of that which breaks barriers down. Mr. Hayes has earned the right not only through the discipline of his art but through years of spiritual purgation to be a channel of interracial understanding. A year and a half ago when his wife was insulted and he was struck in the face by a white man he was able to say, "I am not bitter toward anyone, and the humiliation is on the other side." The Urban League's head is Floyd Covington, who describes the organization as a "tension-reduction agency which is trying to substitute light for heat so that people of different racial and religious groups may participate in a common cause. Its avowed purpose is to integrate the American Negro into the industrial and social fabric of this country."

ALLAN A. HUNTER.

Kirby Page Announces Spiritual Retreats

Kirby Page has announced that he plans for this summer eleven "spiritual retreats" in which "the will of God for these days" will be considered "with a minimum of speeches." The dates and places follow: May 22-28, Richmond, Ind.; May 29-June 4, Pinebrook Farm, Mich.; June 5-11, Boone, Ia.; June 12-18, College Camp, Lake Geneva, Wis.; June 19-25, Boyne Falls, Mich.; June 26-July 2, Washington Island, Wis.; July 3-9, Iowa Wesleyan College, Mt. Pleasant, Iowa; July 19-25, Big Bear Mountain Camp, S. Calif.; Aug. 7-13, Idylwild Camp, S. Calif.; Aug. 14-21, Pacific University, Forest Grove, Ore.; Aug. 28-Sept. 3, Zephyr Cove, Lake Tahoe, Nevada. Further information may be secured from Kirby Page, La Habra, Calif.

Expect Industrial Chaplaincy To Continue After War

After visiting centers of war industry throughout the country Marion J. Creeger, executive secretary for the Christian Commission for Camp and Defense Communities, said he expected that the need for a religious ministry to transient workers would continue after peace returns. The commission's work, said Mr. Creeger, still increases.

Negro Ministers Asked to Join Southern Group

The ministerial association of Haywood county, N. C., in which Clyde is the principal town, has asked the regularly ordained Negro ministers of the county to join the association. The first luncheon at which clergy of both races were present has just been held.

Dulles Candidate for the Republican Convention

John Foster Dulles, chairman of the Federal Council commission on a just and durable peace, will be a candidate for election as a delegate from the 18th congressional district to the Republican national convention, according to Thomas J. Curran, New York Republican leader. Mr. Dulles has often been considered a principal adviser on foreign affairs to Gov. Thomas E. Dewey of New York.

Churches Resist Ban on Japanese

Colorado Clergy Organize to Prevent Discrimination—Defeat Restriction Bill—Now Oppose Referendum

(Correspondence from Colorado)

DENVER, March 10.—Despite the fact that we have less than 100 alien Japanese in Colorado (some say not more than 40 and most of them elderly women) zealots for restriction have circulated a petition for a state-wide referendum and claim to have enough signatures to put the issue to the ballot this autumn. Elsa B. Cedergren, a member of the royal family of Sweden, in visiting this section recently made a study of the relocation camp at Amache. She declared it well directed and found no "coddling" of Japanese. Churchmen and fair-minded citizens have organized a representative committee to protect the rights of Japanese-Americans among us. This committee reads like a "Who's Who" of the religious leadership in this area. Elementary patriotism and Christianity alike compel the church to act. Recently Elmer R. Smith of the University of Utah declared that "hysterical thinking" was gaining the upper hand in the west and that people were "following the pattern which can lead only to race riots."

* * *

Trinidad Doctor Endows Brotherhood

For many years Trinidad, Colo., had a fine Jewish physician. He died recently and left a bequest benefiting many good causes in the community, including the annual community brotherhood program. This year's program was presented on March 5. As speakers for the occasion Rabbi Louis Silberman of Dallas, Tex., represented the Jews; J. W. Ruane of Trinidad represented the Catholics; and your correspondent had the privilege of speaking for Protestants.

* * *

Ministers Meet At Iliff

The second annual ministers' week at Iliff School of Theology brought together a representative group of ministers and church leaders from Colorado, Kansas, Nebraska and Wyoming. Registrations numbered 134 and were divided among the Methodist, Disciple, United Brethren, Baptist, Congregational, Presbyterian and Episcopal churches. The lectures were of a high order and struck a contemporary note. Auditors were given an opportunity to meet with the lecturers in a question-and-answer period at the close of each morning's session. Visiting speakers included Bishop Bruce R. Baxter; Prof. Edwin Nims of Vanderbilt University, who lectured on "Literature and Religion"; and Prof. James T. Carlyon of Southern Methodist University, who spoke four times on "Doctrines Worth Preaching Today." Harry T. Morris, president of Iliff, an-

nounced that the annual event is now a joint enterprise of the Methodist commission on courses of study and the school.

* * *

State Council of Churches Meets

Robert B. Spencer, editor and publisher of Fort Morgan, was re-elected president of the Colorado council of churches at its annual meeting. The council of churches and the state council of religious education were merged a year ago and reports at the annual meeting indicated great progress in interdenominational cooperation. The council sponsors a daily program for service men and women and for service men's wives. A well equipped lounge is maintained in downtown Central Christian Church as well as a personal service desk in the Denver service men's center.

* * *

Serve Industrial Areas And Migrants

The Church of God has sent a well trained young woman to work in defense areas. An extensive program in one of Colorado's most needy areas includes daily schools of religion, club programs and an active community service council. In cooperation with the Home Missions Council of North America, a full-time worker is administering an extensive program for migrant families in several areas of the state of Colorado.

* * *

Churches Defeat Bill for Land Restriction

The Congregational denomination is furnishing a returned missionary who acts as executive secretary of the council's commission on service to Japanese-Americans. During the special session of the state legislature, the council enlisted the aid of all denominations in an aggressive campaign against a proposed measure depriving certain aliens of the right to own real estate in Colorado. The bill was defeated in the senate. The council has now organized a citizens' emergency committee to enlist the aid of all church workers in defeating a proposal to place this amendment on next November's ballot.

* * *

And So Forth

The annual meeting of Denver ministers and their wives took place at a luncheon in the First Baptist Church dining room. Dean Paul Roberts of St. John's Cathedral spoke on observing Lent.

The University of Denver has just observed the 80th anniversary of its founding.

On March 1 the First Baptist Church of Denver paid the last cent on the indebtedness of its new $300,000 edifice.

The Baptist churches of Denver are observing a period of visitation evangelism, March 26-30, under direction of Walter E. Woodbury of New York.

CLARENCE W. KEMPER.

Chaplaincy Commission Director Resigns

S. Arthur Devan, director of the General Commission on Army and Navy Chaplains of some 30 Protestant churches, has tendered his resignation. The resignation is expected to be acted upon when the executive committee of the commission meets in Philadelphia on March 27.

Ends 65 Years In One Pastorate

Kentucky Minister Celebrates Longest Service in Same Church—400 Turned Away at Annual Interracial Dinner

(Correspondence from Cincinnati)

CINCINNATI, March 6.—Dayton, Ky., and the larger community of Greater Cincinnati recently celebrated the notable pastorate of John N. Ervin, who has for 65 years been the minister of the Presbyterian church in this small town. Dr. Ervin, who is now 90, might often have gone to larger churches but he chose to make a great career out of a small-town pastorate. Pulpit, press and radio in this community combined to do him honor on his anniversary. A congratulatory message from President Roosevelt was read in a service broadcast by WLW from his little church, a member of his congregation now in military service in England spoke over short wave, and Canon Down of the Church of St. John the Divine in Kensington, London, offered his felicitations. One of Dr. Ervin's sons is the Washington correspondent of the *Cincinnati Enquirer*.

* * *

Stewardship Council Meets in Ohio

The council of churches of Greater Cincinnati will be the host on April 11-12 of the United Stewardship Council of this country and Canada. Under the presidency of George Morelock of the department of lay activities of the Methodist Church, this body meets to discuss the stewardship plans of the churches. It is especially interested in the development of the united church canvasses which have been so successful throughout the country. Bishop H. Lester Smith of the Methodist Church, president of the Council of Bishops of that body, will bring the opening message.

* * *

Christian Educators Confer on Colleges

The national commission on Christian higher education held its first meeting here in mid-February. This commission is a part of the work of the Association of American Colleges. John O. Gross of the Board of Education of the Methodist Church was elected chairman, and Gould Wickey, secretary-treasurer. This may prove to be a significant development for the Protestant churches.

* * *

Church Leaders Visit Cincinnati

Among recent visitors who have addressed Cincinnati church groups are Henry Sloane Coffin, moderator of the General Assembly of the Presbyterian Church, U.S.A.; Bishop Beverly C. Ransom, who talked on "Better Race Relations" to the church council; Joseph R. Robbins, president of the Northern Baptist Convention; and Edward Scribner Ames and George Walker Buckner, Jr., of the Disciples of Christ. John D. Bodger of New Guinea spoke in Christ Church and Bishop J. Wascom Pickett of India spoke to the Methodists. Bishop Pickett is to speak daily at the Ohio conference of his church beginning May 23 in Columbus. He is also to preach the baccalaureate sermon at Ohio Northern University on May 21, and in the Walnut Hills Avondale Methodist Church on May 14.

* * *

Interracial Dinner Largest In History

The Cincinnati interracial dinner, held in February, was the largest in our history, with more than 400 turned away. Credit for the interest shown goes dominantly to G. Barrett Rich, who was ably assisted by J. Enos Windsor, chairman of the council of churches' committee on interracial relations. The council of churchwomen's program for the World Day of Prayer had Jessie Burrell Eubank as presiding officer and Ruth Seabury of the Congregational Board as speaker. A large school of missions was conducted by the Baptists in Price Hill Church. Radio station WKRC continues its unexcelled program of peace education. Archbishop McNicholas, Charles P. Taft, President Steiner of Xavier University, Dr. James Heller, Bishop Smith and your correspondent are among those who have spoken on its Sunday evening program, which is in charge of Judson J. McKim, Y.M.C.A. general secretary.

* * *

And So Forth

The noonday Lenten service in Christ Church, which is conducted in cooperation with the council of churches, last week had James Gordon Gilkey for its speaker. This week Canadian Wing Commander M. C. Davis will preach.

J. Stanley Mathews, who has served the Evanston Baptist Church for the past 23 years, was honored recently by his church.

Oliver C. Hotz, of Hamilton, Ohio, comes to the pulpit of the First Reformed Church, which was made vacant by the resignation of Arthur P. Schnatz, who served a 20 years' pastorate there.

George H. Thoburn comes to be the minister of the Universalist Church.

Julius T. Douglas leaves Carmel Presbyterian Church for the chaplaincy.

William Graler comes from Washington to be the pastor of the Wilmington, Ohio, Presbyterian Church.

Karl Kollath comes from Antigo, Wis., to Christ Evangelical Church in Fort Thomas, Ky.

JOHN M. VERSTEEG.

Chengtu Students Train As Translators

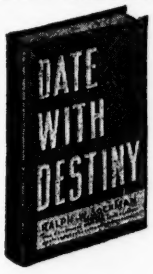
Many of the students of the University of Nanking, which has for the past six years been a refugee university on the campus of West China Union University at Chengtu, Szechuan, are studying English so that they can serve as translators for the American forces stationed in West China. The university's division of psychology has worked out tests for candidates for the Chinese airforce, cutting down the eventual rejections from 70 to 12 per cent. The college of agriculture is working on the improvement of crops for postwar distribution and has published a five-year plan for the development of Chinese agriculture. Chengtu now has many contacts with India and has several Indian exchange students. Some Chinese students expect to go to India.

Abingdon-Cokesbury Announces

The New Book by RALPH W. SOCKMAN

DATE WITH DESTINY

A Preamble to Christian Culture



The Contents

PREAMBLE
How Shall We Think of Destiny?—Days of Destiny—And Now Our Date

WE THE PEOPLE OF THE UNITED STATES
The Creators of Atmosphere—The Cells of Culture—The Common Men of Destiny

FORM A MORE PERFECT UNION
The Fall of Humpty Dumpty—Some Recent Attempts at Union—Religion's Third Front

ESTABLISH JUSTICE
Justice—Invention or Discovery?—The Question of Equality—The Issue of Sovereignty—The Realm of Unwritten Law

INSURE DOMESTIC TRANQUILITY
The Integrated Individual—Work—Recreation—Our Strangling Alliances

PROVIDE FOR THE COMMON DEFENCE
The Watch on the Ramparts—The Ramparts We Watch—Foundations for the Pillars of Peace—The Conversion of Power

PROMOTE THE GENERAL WELFARE
Where Individual Enterprise Meets Group Action—Where the Spirit of Science Meets the Spirit of Service—Where Experts Err—Where Trustees Become Owners—Where Nature's First Law Meets Life's Deepest Law

SECURE THE BLESSINGS OF LIBERTY
Freedom of Speech—Freedom of Worship—Freedom From Want—Freedom From Fear

TO OURSELVES AND OUR POSTERITY

The viewpoint of "one private citizen as he looks out on the American scene in this hour of supreme crisis," DATE WITH DESTINY is *not* another war book, nor is it designed to be another discussion of the coming peace.

Rather, the author has projected his thinking through the war to those continuing tasks which he hopes will eventually make ours a nation Christian in culture as well as in name. The major task of this generation, he says, is to "keep faith with the greatness of those who have gone before us so that we shall not betray those who come after us."

Of major interest is the manner in which he has taken the phrases of the Preamble to the Constitution and related them with problems today on the premise that "the spirit of Christ, if we can really catch it, is broad enough to embrace the elements essential to life, liberty, and the pursuit of happiness."

Above the smoke of today's battles and the blueprints for tomorrow's peace, a famous author lifts the enduring objectives and standards of our democratic Christian way of life.

Just Published **$1.50**

Quotes
Taken at Random

"Thoughtful youth are increasingly turning deaf ears to those who would save their souls without changing the conditions of life."

"If we would keep free from the encroaching avalanche of government we must hold the self-control of our conduct as a sacred trust."

"There is no goose-stepping virtue. . . . Virtue to be virtuous must be born of free choice."

"The test of our own courage comes when we are in the minority. The test of our tolerance comes when we are in the majority."

"The churches, if they would free themselves from stodgy conventionality and enlist the minds of the most thoughtful, must return to the apostolic secret of contagious power."

"It is a tragic waste to go on 'saving souls' in Sunday School and then send them forth once in every generation to have their bodies butchered in war."

"One of the tragedies of war is that it leaves a trail of burned out hopes and defeated ideals."

"In our fluid world we can no more isolate ourselves from the currents which surge through other countries than we can fence an oyster bed against the waves and the tides of the sea."

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Spanish Sanctions Stir Portuguese

Lisbon Concerned over Effect of Oil Embargo—Japan Ignores Criticism of Her Seizure of Timor

(Correspondence from Portugal)

LISBON, March 1.—A major preoccupation of Portugal today is Spain. Our news comes mainly through the foreign press, for Portuguese newspapers are strictly censored and on no subject more strictly than on the country across the frontier. For some weeks past rumors have been drifting in of a growing tenseness in the situation there. Then came the news that the Allies were drastically reducing Spain's petrol allowance, along with a report that other restrictions may follow unless there is a surer guarantee that the Axis will get no more supplies from Spain. Britain discovered bombs in shipments of Spanish oranges. Pretender Don Juan, it is said, has again written a firm letter to General Franco restating his reasons for refusing to accept the Spanish throne under the conditions outlined some months ago, when the monarchist solution once more came forward as a possibility. Yet all these events have followed on the heels of the dissolution of the Falangist militia and the consequent weakening of the pro-nazi Falangist party, and in spite of the hope of Catholic Spaniards that the Roman Church would become a cooperative force in the country.

* * *

Japanese Murder Portuguese

Another question that has long exercised the Portuguese government and has now seized the popular imagination is that of the Pacific island colony of Timor, Portugal's smallest and most distant territory. The heart of the nation bleeds for the martyrs of Timor. After more than two and a half years of negotiations with Japan, no satisfaction can be obtained for the chain of murders and atrocities perpetrated upon neutral Portuguese subjects by the Japanese occupiers of the island. Priests, civil servants and women have been murdered. Girls have been rounded up and sent to the quarters of Japanese soldiers. The results of four centuries of Portuguese colonization have been ruthlessly destroyed. Within the past month the newspapers have carried on a stirring campaign urging the government to take a firm stand on this matter.

* * *

Finds a 'Wall of Exasperation'

From Germany come many small items of news which will interest those who are looking for a revival of the Christian spirit in naziland. When the nazis occupied Poland they set up their own *Warthegau* in that country and put Cardinal Bertram, archbishop of Breslau, at its head. The cardinal has not minced words in informing his employers of the state of affairs in occupied Poland. In a letter to the Reich minister of education he expostulated most vigorously against the conditions that obtain. The Germans themselves, he complains, wherever they go build up "a wall of exasperation and hostility" between them and the natives of the occupied lands, largely through the sacrileges committed by German civil and military officials.

* * *

Papal Delegate Kept Out of Poland

Most churches in Poland, the cardinal continues, have been closed and stripped of all their treasures, which either have been desecrated or destroyed or have found their way into private nazi hands. Many churches have been converted into stores, cavalry schools and the like. The majority of Polish priests have been killed or sent to concentration camps. Even Germans officially resident in Poland on their country's business find the greatest difficulty in the exercise of their faith. Finally, the cardinal says, Monsignor Orsenigo, a papal representative, was refused permission to visit this German-occupied territory.

* * *

Protestantism Is Still Alive

In Germany itself the Evangelical Church is seeking to bring its message home to the youth. In the first January issue of *Das evangelische Deutschland* Dr. Lohman, general superintendent of the church in much bombed Magdeburg, called upon German parents to cooperate faithfully and understandingly in the Christian instruction of their children. "Keep sending your children to religious classes," he said. "Support all this work with sympathy and love."

* * *

Clergy Serve in Spare Time

Evangelical work goes on also among the several million foreign workers in Germany, though under difficulties. Just as Japan has forced large numbers of Buddhist priests to work in war plants, so Germany uses French, Belgian and other priests as factory hands. In view of the restrictions on religious activities among the foreign workers, these men have elected to be workmen by day and priests in their scant leisure time. Incidentally, there is an insistent report afloat that during the Christmas season Hitler himself went to confession for the first time in 35 years.

* * *

Prisoners Provide Communion Bread

A touching report from France tells how a group of French war prisoners in Germany, who are supported mainly by Red Cross parcels, at Christmastime sent a package of flour saved from their rations to the Reformed Church in Lyons, with the request that the bread for the Christmas communion be made from it. Thus symbolically they declared that the communion of the church in Lyons and of the church behind the barbed wire should be the same in substance and in spirit.

JOSE SHERCLIFF.

Quaker Leader Speaks In Chicago

Clarence Pickett, general secretary of the American Friends Service Committee, Philadelphia, is scheduled to speak on "America's Responsibility for World Reconstruction—A Quaker Point of View," at Fullerton Hall in the Chicago Art Institute on the evening of March 22.

Britain Plans for Health of People

National Scheme for a Comprehensive Service Includes Both Voluntary and Public Hospitalization

(Correspondence from England)

LONDON, Feb. 22.—It has been the government's method in dealing with various reforms which are promised to provide first of all a sketch of the principles it has in mind, then to invite all the societies concerned to study the White Paper afterwards with the light of these discussions upon the sketch, to fill it in and provide a bill to go before Parliament. The government did this with education, and is now following the same method in its provisional scheme for a national health service. Mr. Willink, the minister of health, has issued a booklet which contains proposals, not decisions. Already the British Medical Association has given it a "cautious welcome." The main discussions have to do with the relations between voluntary and government hospitals. The government proposes to have a single comprehensive service within which there will be room for both voluntary and public hospitals. The doctors are anxious to know that many things will not be lost. The voluntary system has provided experience which must not be sacrificed, and there is in our people a dislike of regimentation. Besides, the professional man looks jealously at any change which will make him a civil servant under external control. The argument that just as in the provision of water, gas and electricity there has been an advance to public service, so in the provision of health we must move in the same way, leaves out what was most valuable in the personal relationship between patient and physician and may threaten the freedom which the medical profession must keep in all that concerns its science.

* * *

Plan Postwar Economy

These and other matters will now be discussed and debated. The government has in mind what is inevitably a compromise in its health services, as it had in its education proposals. Lord Woolton in his sketch of measures to do away with unemployment confined himself severely to general principles. He distinguished three periods which might be expected after the war: a general shortage of food, a boom, and then the danger of a slump. There is to be an expert statistical staff to watch developments and sound warnings. The minister did little more than sketch the outlines of a policy in its early stages. The education bill is still being severely criticized on the ground of its dealing with the "religious problem," but there is evidence that the citizens as a whole think it a reasonable settlement and a way of keeping out the purely secular solution, which might be the only possible course left.

* * *

Marsh to Teach Bible In Oxford

John Marsh has been appointed to share

with Dr. Cadman the teaching of the Bible at Mansfield College, Oxford. To students of theology the announcement will bring back how much the study of the New Testament in the past half-century owes to the occupants of this chair. The list is impressive: Massie, Souter, James Moffatt; C. H. Dodd; N. Micklem and T. H. Manson; Hunter; Cadman and Ormerod; and now, to take the place of Ormerod, whose illness has made it necessary for him to lay down his duties after a short but most admirable beginning, John Marsh. The new professor joins Dr. Cadman, a most learned New Testament scholar, and together they will teach the Old and New Testaments, not as two subjects but as one. For a short time Mr. Marsh has been chaplain of the college, and he enters upon his new duties with an intimate knowledge of Oxford. He is known and valued by its theological scholars of varied schools.

* * *

Government Loses By-Election

The lively by-election in the Cavendish country ended in the defeat of Lord Hartington, the Cavendish who stood as the government candidate. The majority was much larger than had been expected and politicians and even statesmen are trying to discover the real cause. It may have been the way in which the candidate was precipitately thrust upon the constituency. Or it may have been the help given by Common Wealth, though the independent candidate was not one of its candidates. It seems more probable that the independent appealed to the desire for something more defined upon the aims we should have before us after the war has been won. We are to fight for victory; but what is to come after? The independent called for a full coalition program. An editorial in the *Times* gives a warning: "It has been suggested that the parties as such should be set free to fight each other to the death at by-elections while maintaining the coalition at the center. This plan, however, seems to lack realism. The coalition has survived and can well survive occasional unofficial defeats in the constituencies. It could not, however, endure for long wounds inflicted upon it by its own members in mortal combat."

* * *

And So Forth

No more excellent successor to the late Dr. Oliver Quick could be found than Canon L. Hodgson, who is a learned theological scholar with an understanding of the non-theological hearer, and a man greatly esteemed by undergraduates who are seeking to know how theology can be related to their other studies.

In harmony with the judgment of the new Archbishop of Westminster the pastoral letters of the Catholic Church treat with great concern the importance of the family.

The Archbishop of Canterbury said last week that the churches had gone on in the belief that this was in a complete and full sense a Christian country. It never was, but, he added, there is an immense deposit of real Christian tradition among our people.

In a report upon methods of building in the U. S. A., a mission which was appointed by the minister of works to visit America makes certain recommendations. Among them are the simplification of design and greater use of factory-produced units. If there is need for factory-produced houses to be built quickly, the mission members draw attention to the stressed-skin plywood houses which they saw being manufactured for the Tennessee Valley Authority.

In discussion upon women's work in the church Dr. Bell, the bishop of Chichester, said that the clergy is not competent to deal with the task of the church in the modern world. "Clergy and laity alike are far too clerical-minded. They have been mesmerized by the idea that the parochial staff must consist from a professional point of view only of clergy. By this excessive concentration on the clergy a great opportunity is being missed."

EDWARD SHILLITO.

Methodist Union is Declared Legal

The United States district court sitting in Charlestown, S. C., recently issued a declaratory judgment declaring the five-year-old union of the northern and southern branches of the Methodist Church legal and valid. The court however refused to restrain a small dissenting group of South Carolina churches from using the name "Methodist Episcopal Church, South," and the bishops who asked for the declaratory judgment are therefore appealing to the federal circuit court of appeals.

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Churches Charge WPB Favoritism

Building Materials Refused to Three Congregations in War Town—Aged Supported by Florida Gamblers

(Correspondence from Georgia)

MACON, March 7.—Developments in connection with the Warner Robins Air Depot, a wartime industrial community near Macon that has mushroomed into existence during the past two years, warrant the assertion that the church is being discriminated against by the War Production Board. While multiplied millions have been spent in constructing acres of factories, shops and warehouses, and other millions for the erection of barracks, housing units, hospitals, dormitories, schools, USO centers, recreation halls, theaters, swimming pools and bowling alleys, it has been absolutely impossible to obtain essential materials for the building of a church that would cost a few thousand dollars. All applications made to the WPB by congregations at Warner Robins have been turned down with the statement that the project should be postponed for the duration.

* * *

Three New Congregations Lack Housing

So at present, in a community expected to be permanent, with a civilian population of approximately 10,000, where millions of dollars have been spent to provide modern facilities for virtually every other interest, three newly organized congregations are struggling along under the most deplorable conditions. The Baptists are worshiping in an old dilapidated country school, the Methodists in a crude structure that was used as a temporary office by constructing contractors, and the Presbyterians in a onetime railroad station. Apparently the WPB believes that religious life is of negligible importance in an emergency.

* * *

Racing Finances Allotments For the Aged

As a consequence of increased revenue from horse racing, there will be an excess of $1,000,000 over guaranteed old age assistance allotments in Florida. Race betting has yielded $1,584,484 for this purpose, and the balance needed will be derived from the new cigarette tax. Meanwhile two organized rackets exploiting tourist trade have been exposed by the Miami police with the aid of the FBI—a criminal ring marketing bogus gasoline rationing coupons and a system of extortionate fee-charging for railroad reservations.

* * *

Advocates Merger Of Lutherans

The 84th annual convention of the Georgia-Alabama Lutheran synod, holding its sessions in Augusta, heard Henry Bagger, official representative of the United Lutheran Church of America, declare that there must be more mergers of Lutheran forces in this country in order to prevent waste of resources and to present a more unified testimony. The control of theological education by the United Lutheran Church rather than by the various synods is certain to develop, Dr. Bagger predicted. Others appearing on the program included James C. Kinard, president of Newberry College; E. C. Cooper, president of the Lutheran Seminary, Columbia, S. C.; and John L. Yost, pastor of the Lutheran Church of the Redeemer, Atlanta, who is president of the synod.

* * *

Baird Heads the Berry Schools

William Jesse Baird, dean of Berea College, Ky., has recently been elected president of the famous Berry Schools for mountain and rural youth at Rome, Ga. He succeeds the late Martha Berry, founder of the institution and its distinguished president until her death two years ago. In selecting Dean Baird, the trustees announced that they were conforming to the challenge Miss Berry wrote in her will: "The real strength of the school lies in its Christian faith. It is my prayer that the future of Berry Schools will be maintained and carried on by Christian men and women who are working not for salaries alone, but for a High Master and higher wages." A native of the Kentucky mountains and the son of a rural minister, Dean Baird worked his way through Berea College, which also is a self-help school.

* * *

Interracial Commission Observes 25th Year

April 9 will be the 25th anniversary of the Commission on Interracial Cooperation. In the February issue of the *Southern Frontier*, official publication of the commission, M. Ashby Jones, Atlanta clergyman who was a charter member, sketches the history of this quarter-century experiment in race relations. He points out that the return of white and Negro soldiers from World War I precipitated an acute racial situation in the south when rumors of sensational Negro demands prompted organized plans for resistance by the whites, and adds that the shadow of coming events seems to threaten a repetition of that history. To cope with this earlier crisis enlightened representatives of both races formally organized the commission, in the conviction that the problem was principally one of human relations.

* * *

Interracial Committees Promote Understanding

According to Dr. Jones, the unique contribution of the commission has been the organization of neighborhood interracial committees. This approach, now quite familiar, was "a sensational novelty" in the south 25 years ago. Each group discovered there was a "best" element in the other, and this discovery has done much in the reconciliation of differences, since "in every propaganda of hatred, it is the worst in the other race that is emphasized and exploited." In the interracial committees the human touch has been maintained, and that has promoted the development of human interests and sympathies. Dr. Jones declares: "I insist that the white people of the south are more willing to consider the reasonable demands of the Negro than ever before, and that the work of the Interracial Commission is in a measure responsible for this change."

J. MAURICE TRIMMER.

Catholics Oppose C.C.F. in Quebec

New Party is too Leftist to Suit the Church—Clergymen Attack Vice in Leading Canadian City

(Correspondence from Quebec)

TROIS RIVIERES, March 4.—Most of the political discussion in Canada today centers around the Cooperative Commonwealth Federation, the nearest thing to a socialist party that this country has seen, at least in recent years. The prestige of the C.C.F. went up when it ran a close second in the Ontario provincial elections last fall, trailing the Progressive Conservative party which defeated the reigning Liberals. But in the Toronto municipal election on New Year's Day the C.C.F., with a large slate of candidates, fared very poorly. In this predominantly Roman Catholic province the policy and methods of the C.C.F. have drawn fire, as the Roman Catholic Church is loath to approve anything that is tinted too red politically.

* * *

Bracken Promises Soldiers' Bonus

The national leader of the revamped Progressive Conservative party, John Bracken, made his first political speech to a Quebec audience in the capital of this province this week. Quebec has been overwhelmingly Liberal since the conscription issue of World War I. Mr. Bracken drew new attention when he outlined his ten-point declaration of policy as follows: (1) A job for every veteran; (2) work for every man; (3) responsibility for every citizen; (4) fair play for all; (5) equity for agriculture; (6) stability for enterprise; (7) opportunity and education for youth; (8) equality and recognition for women; (9) security with dignity for the aged, sick and unemployed; (10) an expanding economy and an enduring peace for all.

* * *

Warns French to Be Loyal

Mr. Bracken warned French-Canadians that no advantages would be forthcoming to them if they formed themselves into a separate bloc in the dominion. At the same time he pledged that the rights guaranteed Quebec under the constitution would be protected by his party. He stated that "Canada cannot hold itself aloof from the family of nations," and observed that Canada can cooperate fully in the British Commonwealth of Nations without reversion to colonialism, thus establishing an enhanced position in the world of trade. "And we shall not forget two other things," he stated; "that we are situated side by side with a powerful and friendly nation, and that it is a world peace that we seek, and markets abroad, the maintenance of the commonwealth being a first step to that end."

* * *

Churchmen Shocked Over War Vice

The recent national campaign against venereal disease has revealed conditions which shocked members of Montreal presbytery of the United Church of Canada as they met this week. J. R. Mutchmor, secretary of the Board of Social Service and Evangelism of the United Church, declared that statistics show that there are now approximately one-third of a million cases of venereal disease in this province, of which some 120,000 are syphilitic. The three branches of the Canadian armed forces have issued statistics to show that service men contract more cases of venereal disease in Quebec than in any other province, and that Montreal has the highest rate of any city in Canada.

* * *

United Church Clears Debt by War Bonds

At the same meeting Guy Tombs, chairman of the missionary and maintenance committee, announced the liquidation of the debt of the United Church through the war savings certificate campaign. This debt was over $1,700,000. He said that the Montreal and Ottawa conference had raised one-sixth of the total from a membership of less than one-tenth. The Presbyterian Church in Canada has announced that $152,000 has been raised through its "Foundation Fund" for the wiping out of its debt.

* * *

And So Forth

The Royal Canadian Air Force has recently opened a number of station chapels throughout Canada. The newest is situated at the R.C.A.F. station at Rockcliffe, near Ottawa. The organ was paid for by voluntary contributions from airmen, and the altar frontal was given by Christ Church Cathedral, Ottawa. Imitation stained glass windows are the work of an airman. The pews are reversible, as there is a sanctuary for Roman Catholics at one end and for Protestants at the other.

G. F. Kingston, formerly bishop of Al-

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TABLE OF CONTENTS—FIRST ISSUE

EDITORIALS
Theology Today—An Interpretation
Our Journalistic Lineage
The Present Number

God's Terrible Springtime . . . . . Hugh Thomson Kerr
Civilization's Doom and Resurrection . . . . . Joseph L. Hromadka
The Cults: Phenomenon and Challenge . . . . . John E. Kuizenga
Wanted: A Biblical Theology . . . . . Paul S. Minear
The Rediscovery of the Gospel . . . . . F. W. Dillistone
Towards a New Other-Worldliness . . . . . H. Richard Niebuhr
On Liberal Education . . . . . Howard F. Lowry
A Theological Watershed:
An Exposition of the *Romerbrief* by Karl Barth . . Holmes Rolston
The Church in the World
Book Reviews

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DeCourcy H. Rayner.

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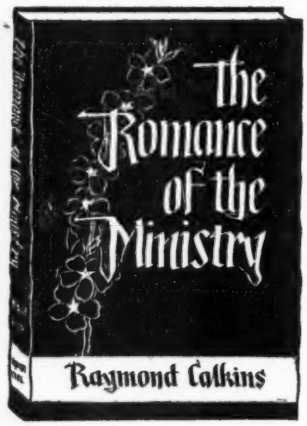

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Critics Denounce Story of Bombing

Publication of Report on Obliteration Air Raids Assailed—Baptists Appeal for World Order and Just Peace

(Correspondence from New York)

New York, March 11.—Vera Brittain's article opposing area bombing of German cities, and the endorsement of the article by 28 prominent clergymen, which were published in the latest issue of *Fellowship* magazine, have called forth widespread reaction. The original statement was carried on the front page of the *New York Times*, and both that paper and the *Herald Tribune* printed editorials about it. Many have condemned the statement in letters or counter-arguments, among them Mrs. Roosevelt and Daniel Poling. "Freedom House," whose board of directors includes Bishop Henry Hobson, Wendell L. Willkie and Dorothy Thompson, maintained that the appeal against such bombing came as a "distinct shock to the majority of Americans" and that it was "a great lift to enemy morale." Yet a letter printed in the *Times* said that "thousands of Americans who support the war effort [are] becoming increasingly disturbed about the means. . . . We non-pacifists who object to 'obliteration bombing' should be grateful to this courageous group of pacifists who in this instance serve as our spokesmen."

* * *

Says Christianity is Saving China

W. Y. Chen, bishop of the Chungking area of the Methodist Church and secretary of the National Christian Council of China, was welcomed at a meeting in the Madison Avenue Presbyterian Church here Monday. The World Council of Churches, the Foreign Missions Conference, the Federal Council and the local federations united in sponsoring the program. Bishop Henry St. George Tucker presided and Publisher Henry Luce introduced Bishop Chen, who spoke on "The Christian Movement in War-Torn China," saying: "China is passing through an extraordinary period in her national life. In every corner and in the heart of every man the sting of war is felt. But there is no note of defeat. China certainly needs more military equipment including bombers for the defense of her country, but she also needs a new dynamic, the power of God. Only when the lives of the people in whose hands the destiny of China rests are changed can China win real victory, independence, freedom and lasting peace." In conclusion, Bishop Chen declared, "There is a revival of Buddhism. There is an attempt to revive Confucianism. But Christianity is reviving the nation."

* * *

Protestants Attempt Ballroom Preaching

Sponsored by the committee on evangelism of the Greater New York federation of churches, a series of Lenten lectures opened last week in the grand ballroom of the Waldorf-Astoria hotel. The preachers are John Sutherland Bonnell of the Fifth Avenue Presbyterian Church and Norman Vincent Peale of the Marble Collegiate Reformed Church. The general topic of the lectures is, "Vital Resources for Living in Difficult Times." The meetings are held at the noon hour on Wednesdays and will continue each week until April 12. A fund of $15,000 is being raised by the federation to take care of the expense of these meetings and the Easter dawn service.

* * *

Baptists Launch World Order Crusade

G. Merrill Lenox, national chairman of the World Order Crusade of the Northern Baptist Convention, has called for the unanimous cooperation of the 7,500 Northern Baptist churches in America in the crusade. "The overwhelming majority of 1,500,000 Northern Baptists want a postwar world organization that will assure justice and lasting peace," he says. "As this opportunity is provided for this vast body of sentiment to reach the ears of those who will determine the peace, it is hoped and expected that hundreds of thousands of letters will be written following World Order Sunday, May 7. Christian people must not live in a vacuum. They must bring their influence directly to bear upon those who will make the decisions that will determine the future. Their voices must be heard wherever and whenever moral and spiritual values are at stake. Other denominations have projected, and will project, similar efforts. Every church of every denomination should eventually take action." Others on the committee are G. Pitt Beers, Norris L. Tibbetts, Mrs. Edwin E. Aubrey, D. R. Sharpe, William G. Mather and Donald B. Cloward.

* * *

Negro Schools Combine In Fund Drive

The United Negro College Fund campaign to raise $1,500,000 to develop further educational facilities for Negroes in 27 institutions was organized at a meeting held at the Waldorf-Astoria this week. The schools represented in the campaign enroll nearly 50 per cent of the Negroes who receive college training. F. D. Patterson, president of Tuskegee Institute, said: "The time has come when we must cease to think of regional or racial standards in education. Although the Negro institutions do not like to take advantage of a period of social unrest in order to gain financially, we feel that the promotion of Negro education at this time will help to solve one of the minority problems of the country. Walter Hoving, national chairman of the campaign, pointed out that "thousands of Americans have been lost to the armed services through lack of educational opportunities for Negroes. In Mississippi, Selective Service rejected 20,000 out of 22,000 Negroes for illiteracy." John D. Rockefeller, Jr., is chairman of the national advisory committee.

* * *

And So Forth

John Emerson Zeiter, a young Methodist minister from Huntington, L. I., has been called to the pastorate of Hanson Place Central Methodist Church, Brooklyn.

The National Conference of Christians and Jews announced last week that it had received a substantial contribution to its national reserve fund in memory of William Allen White. J. Henry Carpenter.

Declare Schools Train Criminals

Chicago Political Machine is Said to Abet Truancy—Churches are Warned Children are Being Neglected

(Correspondence from Chicago)

CHICAGO, March 10.—The Citizens' School Committee, the Juvenile Protective Association and the Chicago Federation of Settlement Houses have joined in circulating reprints of articles which appeared in the *Chicago Sun* placing the blame for a great deal of delinquency on the handling of truancy by our public schools. The truant officers are political tools, since party workers are appointed to these posts. In 1939, when the last civil service examinations were given for truancy officers, 6,000 people took them. The papers were graded by exceptionally competent leaders interested in public education. The outcome of these examinations was never announced. Virgil W. Peterson of the Chicago crime commission says that "the truant officer situation in Chicago has been a sore spot with social workers for a long time. Truancy is just a stepping-stone to juvenile delinquency and that just another step to higher things in the crime world." Our political truancy officers are required to have no education beyond high school and no social work training. They are further handicapped because no school census has been taken since 1918.

* * *

Underprivileged Children Win Awards

The Chicago Round Table of Christians and Jews has made the awards in its letter writing contest, in which 1,000 high school pupils submitted letters. Of the five winners, one was a Negro, one a Jew and one a cripple. All the participants had been guests of a member of the round table at a performance of the play, "Tomorrow the World," which sets forth the desirability of the American way of life in a convincing manner. Attendance at the play was one of the conditions of the contest. None of the winners came from a school in the more privileged areas.

* * *

Parental Neglect is Called Menace

The child care committee of the Chicago church federation last week directed the attention of Protestant pastors to the deplorable results of inadequate child care. The church, the committee declared, must awaken parents to the inevitable consequences of their neglect. It urged the establishment, under the Lanham act, of more centers where all-day care and the noon meal are given to the child for 50 cents. Not enough mothers are using these centers. The churches are asked to provide 500 volunteer helpers.

* * *

Delinquent Children Crowd Home

At a recent session court workers told the committee that the population of the juvenile detention home has increased 65 per cent, owing partly to the fact that it now requires four months to place dependent children, instead of one month, as formerly. Church institutions tend to accept only the "best" children. A campaign for foster homes brought in 3,000 applications, of which 502 were qualified after investigation. Of these 300 are Catholic, although Chicago has as many Protestants as Catholics. Many children whose only crime is homelessness are lodged in the detention home. Others are returned to unsatisfactory homes because no other place can be found for them. The great need, court workers told the committee, is for temporary homes for dependent Protestant children.

* * *

Chicago Pacifists Discuss Wartime Sermons

What do pacifist preachers preach about during wartime? This subject has been the theme of recent discussions of the pacifist ministers' fellowship, a group of some 60 Protestant ministers of all denominations who take this position. Something of a consensus has been reached. Pacifists must preach, they believe, God as Father, the church as the family of God, and the cross (suffering borne rather than suffering inflicted) as the way of life which can change the world by overcoming evil with good. Pacifist preaching, they agreed, must be Scripture-centered, running almost to words like these: "I would not dare say these things, but since God says them I dare not fail to say them." Pacifist preachers, they felt, should frequently but quietly reiterate their position to keep the record straight against the day when people will say, "Why didn't the church stand by the Bible and against war?" Pacifist preaching should be aimed, they thought, not at arousing anger or blowing against a hurricane, but to prepare people for the fact that a better world must still be made by pacifist measures after the war. There was general agreement that there was little or no place for preaching sermons advocating pacifism.

* * *

And So Forth

Thomas Nicholson, Methodist bishop of the Chicago area 1916-24, died at Mount Vernon, Iowa, on March 7, aged 82. He was president of the Anti-Saloon League of America 1921-32 and bishop of the Detroit area 1924-32.

Moody Bible Institute enrolls 1,331 students in its day school and 1,369 in its evening classes. Over 225 of them are looking forward to missionary work.

The congregation of St. Paul's-by-the-lake has a motion picture record of church activities for every year since 1932. A sound narrative has been added to the film by the George Colburn laboratories.

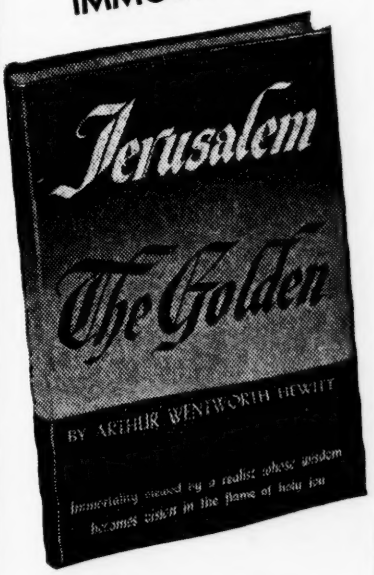
Cyril Foster Garbett, archbishop of York, will visit Chicago April 29-30 after participating in the consecration of Angus Dun as bishop of Washington. A heavy program of engagements is being arranged.

CHARLES LESLIE VENABLE.

High Turnover Among College Presidents

At the recent meeting of the Board of Education of the Methodist Church, when the first four years of the history of the board of the united church were surveyed, it was discovered that during the past quadrennium there have been 54 changes in the presidencies of the 125 educational institutions which report to the board.

ARTHUR W. HEWITT'S new book on IMMORTALITY



vivid testimony to the Christian certainty of life after death

The assurance of mystical appearance lies behind these pages, which seek the answer to the question: "If a man die, shall he live again?" Addressed to the humble and scholarly alike, Dr. Hewitt writes out of long experience, in a way to make unseen realities visible. He faces squarely every major scientific and philosophical objection to a life after death, never asking special privilege—only that it be relieved of special persecution. His sparkling style and deep sincerity will impress young and old alike.

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BEGINNING TO CLIMB: The Spirit Transcendent and Immortal. The Inescapable Analogy.

THE DELECTABLE MOUNTAINS: Credo in Unum Deum, Patrem Omnipotentem. If Not. If Any Man Will Do His Will, He Shall Know.

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African Churches Face New Issues

South African Committee Confronts Economic and Racial Challenges with Demand for a Change of Heart

(Correspondence from South Africa)

LOVEDALE, Feb. 15.—Interest in postwar reconstruction grows steadily in church circles in South Africa. It is reflected in several official pronouncements, notably those issuing from the Church of the Province (Anglican) and the Presbyterian Church. The first of these is the report of a commission appointed by the Johannesburg diocese in 1941, now published under the title, *The Church and the Nation*. Members of the commission included not only prominent clergy, but also leaders in the industrial, professional, educational and political spheres, both men and women. The result of their deliberations is a document of very considerable importance, courageous in its utterances respecting economic and racial issues. After a statement of Christian principles, questions arising from the relations between the church on the one hand and the state, the economic order and the racial situation on the other are adequately dealt with. Its closing words are: "We are aware that to implement these findings demands first of all a change of heart within the nation. To this end we believe it to be of the utmost importance that the nation be called back to God, and to a wholehearted obedience to and love for him and his church." The Methodist conference has also appointed a commission to report on postwar development.

* * *

Negro Education to Be Expanded

Early in February a turning point was reached in the history of native education in South Africa. The occasion was a conference called by the government and attended by cabinet ministers, officials of the departments of native affairs, finance and education, senators, members of Parliament and representatives of those Christian missions which have been pioneers in the education of the native races. Such education seemed to have reached the limit of its development with only 30 per cent of the African children in schools, which are largely mission schools subsidized by the government. Financial provision has been the responsibility of the department of native affairs, the funds being provided from the proceeds of the taxation of the native people, four-fifths of which was set aside for this purpose. All available funds from this source are now pledged. For 16 years the missions have pleaded that native education be controlled by the department of education and that it be financed from the general revenue of the state. The minister for finance and education, J. H. Hofmeyr, announced at the conference that the government would accept these two principles.

* * *

Hold National Meetings On Evangelism

In view of growing transportation and allied difficulties the executive of the Christian Council of South Africa has revised its plans for the holding of a nation-wide conference on evangelism in 1944. It is now considering an alternative scheme involving five provincial conferences controlled by a team of about 30 leaders who shall have previously consulted together in order to secure unity of spirit and purpose. The provincial conferences will be preceded by intensive study circle work in the churches. A second meeting of leaders after the conferences have been held will collate the results and prepare a national plan of action.

* * *

Protestants Question Ban on Book

Much speculation was aroused when the minister of the interior placed a ban upon Dr. Hammond's book, *The Roman Catholic System*. The mystery was deepened recently when confiscated copies of the book were returned to their owners. In reply to a question in Parliament it was stated that the book had been banned under the national security regulations on the representations of the board of censors. The *Methodist Churchman* asks: "Why did the board of censors make representations? Who made representations to the board? What reasons did the board give to the minister? Who suggested using the national security regulations to ban a Protestant book in a Protestant country? How was the national security threatened by a book written years before Hitler and the nazis were ever heard of? These and other questions ought to have been answered."

* * *

Senator Wants Social Security for All

A leading South African Christian, Senator Edgar H. Brookes, writes forcibly and frankly in the *Congregationalist* on the Christian attitude to some of this country's most pressing problems. Unthinking optimism must not be allowed to rob us of the utmost realism in facing facts as they are, he says. We are urged to plan for 10,000,000 people, not for 2,000,000—a timely reminder that four out of every five of the country's population are black. Senator Brookes concludes: "The purpose of the striving after social security is to give people some hope in life. A man can stand anything himself, but when he thinks of his son suffering in the same way, he may become revolutionary. People want to feel that their lives are of value and that they form part of a great plan. Inspired Christian leadership should give an indication that there is value to life. We believe that even at our worst and weakest, we Christians have something better than materialism. Our plans must be realistic. God will preserve the church. The church must help to preserve the people."

EDWARD W. GRANT.

Methodists Losing Their Youth

In the three years preceding the beginning of 1943, the Methodist Church suffered a decrease of 395,381 in enrollment in its Sunday schools. This fact was reported at a recent meeting of the church's Board of Education, which reviewed the history of the first four years since the merger into the present united church. One of every five congregations in the denomination did not report accessions to its membership from the church school. It has been estimated that there are 300,000 Methodist church school classes studying missions. The secretaries of the board are H. W. McPherson, J. Q. Schisler and Lucius H. Bugbee.

Negro and Pacifist Barred from Law

A Negro graduate of the University of Chicago law school was recently denied admission to the bar in Georgia. No Negro has been admitted to the bar in that state since 1930. The man in question is George E. Ross, who claims that his grades in the examination were above the minimum required for admission. He lost his appeal before the Georgia supreme court. Clyde W. Summers, a Methodist conscientious objector who graduated from the University of Illinois law school with honors in 1942, has been denied admission to the bar in Illinois, "apparently solely on the ground of his religious pacifism," according to the American Civil Liberties Union, which has appealed to the Illinois supreme court for a rehearing of the case.

Historic Church Is Destroyed

Fire of undetermined origin recently destroyed the Westminster Presbyterian Church, Elizabeth, N. J., which was built in 1866 and was a landmark in that part of New Jersey.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Minesweeper (Par.) *Melodrama.* Discredited naval officer enlists under assumed name, loses second chance to make good, dies in heroic undersea venture. Characterizations strained, never come alive. As action film, nothing more, *exciting.* M, Y

Nine Girls (Col.) *Melodrama.* Murder in a sorority, unraveled by chain of circumstance. A sordid, unpleasant tale done in forced, stilted manner. *Very routine.*

Rookies in Burma (RKO) *Farce.* Blundering pair flee Japanese prison, make incredible way back to own lines. Inane wisecracks in *feeble,* tiresome story.

Swingtime Johnny (Univ.) The Andrews Sisters, Harriet Hilliard. *Comedy* about night club entertainers who go to work in war factory changing over from pipe organs to shells. The usual paean to "swing" culture, *harmless but noisy.* M, Y

What a Woman (Col.) Brian Aherne, Willard Parker, Rosalind Russell. *Comedy* about the glamorous woman actors' agent who abjures romance until smug reporter reads her motives, calls her career-woman bluff. A favorite fiction—the romantically susceptible but stern career woman—handled in usual *sophisticated* manner. Lavish settings, excessive drinking, witty lines, etc. M

With the Marines at Tarawa (Official Marine Corps film, edited by War.) *Documentary short,* in faint color, showing preparation for island landing, bitter fighting on beach and hillside, shambles afterward. Fragmentary, but conveying sense of what such combat means, unsparing in picture of result in death and destruction. *Grim, revealing.* M, Y

BEST CURRENT FILMS

For Family: Happy Land, Hit the Ice, Lassie Come Home, Madame Curie, My Friend Flicka, This Is the Army, Thousands Cheer.

For Adult Audience: Action in the North Atlantic, The City That Stopped Hitler, Claudia, Corvette K-225, Destination Tokyo, Guadalcanal Diary, Gung Ho!, Holy Matrimony, Sahara, The Song of Bernadette, Watch on the Rhine, The Young Mr. Pitt.

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CHARLES HARTSHORNE. Is there a supreme, or in any sense perfect, being, a God? This book endeavors to answer this question. Dr. Hartshorne presents an idea of God, as loving and suffering on the cross, which meets the demands of the religious sense and also the demands of scientific philosophy. **$3.00**

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- ☐ Realistic Philosophy of Religion, Garnett ($3.00)
- ☐ God's Dreams, Clark ($2.00)
- ☐ The Daily Altar, Willett-Morrison (Cloth $1.00. Leather $2.50)
- ☐ God's Back Pasture, Hewitt ($1.50)
- ☐ The Shepherdess, Hewitt ($1.75)
- ☐ Poems for Life, Clark ($2.50)
- ☐ Highland Shepherds, Hewitt ($2.00)
- ☐ Minister's Service Book, Morrison ($1.50)
- ☐ Acts of the Apostles, Luccock ($2.10)

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Books for Lenten Reading

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By G. Bromley Oxnam

A tribute to motherhood, this book is written entirely without sentimentalism for all mothers and their sons. Many of its conclusions are of vital importance to those who envision a just and enduring peace and an economic order rebased on justice.

$1.25

The University and the Modern World

By Arnold S. Nash

A striking analysis of the *fundamental* cause of the failures in modern education and a constructive outline of a new religious philosophy of education for the future. "Interesting and crucial on an issue which can no longer be evaded."—Dr. George A. Buttrick in Lenten Reading List for 1944

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Christian Behaviour

By C. S. Lewis

"Morals," writes the author, "are directions for running the human machine." In this straightforward discussion he tells how these directions apply to Christian living today. "This book, written with the same wit and understanding that made *'Screwtape'* famous, might well be a blueprint for the postwar world."—*Pasadena Star-News*

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Frederick Bohn Fisher: WORLD CITIZEN

By Welthy Honsinger Fisher

A timely biography of a great and dramatic crusading bishop and the intimate story of his outstanding missionary work in Southern Asia, as told by his wife. "His life will be a source of inspiration to many who are interested in promoting the ideal of the brotherhood of man through Christian service, in these troubled days."—*Dr. Taraknath Das*

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